



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you the mankind: *ettaqo* (*let reverentially guard you*^z *not to displease*) yourⁿ Lord, Who[*He*] created you^b of one^w self^w and [*He*] created of her, her spouse (*wife*)¹; and [*He*] disseminated of them both men multitudinously and women; and *ettaqo* Allah Who (*is*) by Him mutually query² you^z and the *arhama* (*maternal/paternal kins*)³; erily Allah [was] over/on you^b *Ra'eeban* (*Watcher/Observer*).
2. And *aa'to* (*let-accord/allot you*^z) the orphans their possessions; and let-not you^z substitute (*take/receive*) the *kha'beetha* (*wicked/ill-natured*) by the good, and let-not you^z eat* their possessions to yourⁿ possessions; verily it⁴[was] a *hooban*⁵ (*ruin/plight/sin*) big.
3. And *en(if)* you^z feared/knew⁶ that not *toqsetto*⁷ (*you^z first remove the injustice and render absolute justice*) in the orphans then let-wed you^z what pleased for you^b of the women: double, triple, and quadruple; then *en* feared/knew you^c that *notta'a' delo* (*you^z: equalize/be-just*) then one-she^y or what possessed^w yourⁿ right hands^{w8}; *tha'leka* (*afar-that-it*)^x (*is*) *adna* (*lowest/closest*) that not *ta'a'olo*⁹ (*you^z transgress or you^z support too large a family*).

يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ مِّنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهَا رَجَالًا كَثِيرًا
وَنِسَاءً وَأَنْقُوا اللَّهُ الَّذِي تَسَاءَلُونَ
بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ
رَقِيبًا

وَإِنَّا نَوَّا آيَتَنَا أَمْوَالَهُمْ وَلَا تَبَدَّلُوا
الْخَيْثَ بِالْطَّيْبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ
إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُبًّا كَبِيرًا

وَإِنْ خَفْتُمْ أَلَا تُقْسِطُوا فِي الْيَتَامَى
فَانْكِحُوهُمَا طَابَ لَكُمْ مِّنَ النِّسَاءِ
مَثْنَى وَثَلَاثَةِ وَرِبَعٍ فَإِنْ خَفْتُمْ أَلَا
تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَنُكُمْ
ذَلِكَ أَدْنَى أَلَا تَعْوَلُوا

¹ The word “self^w” is in reference to *Adam*, father of *the humans!* In (S7:189) Allah says: “to [*he*] quiets to her,” i.e. *to his wife!*

² That is each of you asks the other, saying: “*by name of Allah...*” Or by His criteria you *request your rights!*

³ The word “أَرْحَامُكُمْ” rooted in “رَحْمٌ,” from “الرَّحْمَةُ” which is “*forgiveness, sympathy, and mercy*” and rooted in *all that is the “رحم” = “womb!”* Thus, *one's relatives from the mother's side are “أَرْحَامٌ”*, as *they relate through the same womb!* See *البصائر!* However, stated in “اللسان” the “relatives” from the *father's side* “أَقْرَابٌ,” are also “أَرْحَامٌ,” I believe because *all are rooted in “الرحم”*, hence all *maternal/paternal kins* are “أَرْحَامٌ”!

* Here “eat” means legitimate/make legitimate! أَكْلَ مَالَ الغَيْرِ = أَكْلَ نَفْسَهُ أَجْتَازَهُ = ate other's funds legitimized other's funds for own self!

⁴ That is the *eating*^x or the *interchange*^y!

⁵ The word “*hooban*”= “حُوبٌ” is “*حُوبٌ*” inflected, having many meanings: (1) ruin; (2) hardship; (3) sorrow; (4) grief; (5) plight and disaster; (6) illness, (7) wrongfulness. See *اللَّاتِقَاج*

⁶ Linguistically the word “خَافَ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

⁷ The word “*toqsetto*”= “تُقْسِطُوا” present tense, plural, masculine, based on the root word “*qasatta*” = “قُسْطٌ” meaning: *rendered absolutely balanced justice post removal of injustice*, i.e. gave or received *exactly what is due without any compromise!* Rendering “*justice*”= “*adl*”= “*عَدْلٌ*” some time involves unilateral, multilateral or mutual *compromises and consents of all parties involved*. Thus, “*toqsetto*”= “تُقْسِطُوا” is giving the *absolute exact dues to those deserving it without the minutest diminution!* It is *absolute balance!*

⁸ The Arabic phrase: “*possessed your^w hands*,” means *that which you own*, i.e. the *slave women you own*.

⁹ The word “*ta'olo*”= “*تَعْوَلُوا*” based on the root word “*ala*”= “*عَلَى*” which means: (1) transgressed or (2) shouldered the support and the provision for family, in this case *too large a family, beyond the personal means!* In other words, and Allah knows best, if one were to wed more than one wife, than the fear of “*transgression*” on his part (for not being able to be *just with each wife*) or his fear to have *too large a family* for him to be able to sufficiently *support justly!*

4. And *aa'to*(*let-accord/allot you*^z) the women their^y dowers^x a *neblatan*^w (*bonus/free-gift*)^w; then *en* (*if*) pleased they^y for you^b *a'n*¹⁰ (*regarding*) a thing of it^x [self^w] (*gratifyingly*)¹¹ then let-eat it^x you^z wholesomely with easy (*of*) digestion¹².

وَأَتُوا النِّسَاءَ صَدَقَتِنَّ خِلَّةً فَإِنْ طِينَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هِيَّا مَرِيًّا ﴿١﴾

5. And let-not *to'ato*(*accord/give you*^z) the mooncalves yourⁿ possessions which^u made Allah for you^b maintainability; and let-you^z provide them in^w and let-clothe them you^z and let-say you^z for them a say *ma'a-roofan* (*popularly acceptable and not Sharey'ah disapproved maxim*).

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُرْفِيَّمَا وَأَرْزُقُوهُمْ فِيهَا وَأَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٢﴾

6. And let-essay you^z the orphans until if they^z reached the marriageability¹³, then *en* (*if*) sensed/perceived you^c of them a *rushdan*¹⁴ (*mature discernment/concatenating and adhering to what is right*) then let-pay you^z to them their possessions; and let not you^z eat it^w excessively nor *be'daran*¹⁵ (*hurriedly/hastily/before*) that they^z grow-older¹⁶; and whoever[*he*] [was] rich then *leyasta'afe*¹⁷ (*let affirmably abstain[*he*]*); and who-ever[*he*] [was] indigent¹⁸, then let-eat[*he*] by the *ma'a-roofe*^x (*popularly acceptable and not Sharey'ah disapproved maxim*); and if you^c paid to them their possessions then let-you^z cite witnessing on them; and sufficed by Allah *Haseeban*¹⁹ (*Meticulous Reckoner*).

وَأَبْتَلُوا الْيَتَمَّى حَقًّا إِذَا بَلَغُوا النِّكَاحَ فَإِنْ مَا نَسِمْتُ مِنْهُمْ رِشَادًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبِرُوا وَمَنْ كَانَ غَيْبًا فَلِيَسْتَعْفِفْ فَوْمَنْ كَانَ فَقِيرًا فَلِيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمُ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣﴾

7. For the men a lot of what left (*of estate*) both the begetters (*parents*) and the nearest-kin; and for the women a lot of what left (*of estate*) both the begetters (*parents*) and the nearest-kin, of what diminished of it^x or swelled; a lot *mafrodhan*²⁰ (*an ordainment made/made obligatory*).

لِلرَّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَلَدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَلَدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كُثُرَ نَصِيبًا مَفْرُوضًا ﴿٤﴾

8. And if *hadbara* (*attended at predetermined time and place*) the apportionment^w the near kin-possessors and the orphans and the poor²¹ then *arzegohum* (*let-provide/give them you^z*) of it^x; and let-say you^z for them a say *ma'a-roofan* (*popularly acceptable and not Sharey'ah disapproved maxim*).

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَى وَالْمَسْكِينُونَ وَالْيَتَمَّى فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

¹⁰ See the Lexicon attached to this Translation regarding the various meanings of the preposition “*عَنْ*”!

¹¹ That is she gave off some of her dower voluntarily and gratifyingly!

¹² The Arabic tongue expression “*wholesomely with easy digestion*” means the *food was pleasant, easy to swallow, and not attended by any trouble*.

¹³ The expression “*they^z reach the marriageability*” means became *marriageable*, i.e. fifteen or more years young.

¹⁴ See the Lexicon attached to this Translation for explanation and an elaboration on the word, “*rushdo!*”

¹⁵ That is to say, and Allah knows best, you *hastily consume some of their possessions before they grow older!*

¹⁶ The phrase “*grow-older*” for the Arabic “*yakbaro*=*يَكْبُرُوا*”

¹⁷ The word “*abstain*” here means: the *guardian should not help himself from what belongs to the orphan*.

¹⁸ The word “*فَقِيرٌ*” versus the “*مسكين*” see the Lexicon attached to this Translation for the distinction!

¹⁹ To *intensify* the word “*reckoner*” the word “*meticulous*” is prefixed to it, as *الدَّقِيقُ الْحَسَابُ* is *حَسِيبٌ*

²⁰ The word “*mafrodhan*=*مَفْرُوضًا*” is *masculine, objective noun* for which there is *no English equivalent!*

²¹ See footnote 948 above regarding “*فَقِيرٌ*” versus the “*مسكين*” The word “*poor*” stands for the *singular or the plural*, although some time for the plural: “*poor-people*”!

9. And *l'yabksha* (*let reverently-fear*) who^r if they^z left from behind them progeny²² weaklings, they^z feared/- knew²³ over them so let *yatta'qo* (*they^z reverently guard not to displease*) Allah and let-say they^z a *sa'deedan* (*straightly/ truly/ soundly*) say.

مِنْ تَرَكُوا لَوْ الَّذِينَ وَلِجَهْشَ
عَلَيْهِمْ حَافِوا ضَعِيفًا ذُرْيَةَ خَلْفَهُمْ
سَدِيدًا قَوْلًا وَلِيَقُولُوا اللَّهُ فَلِيَتَقُوا

﴿١﴾

10. Verily who^r they^z eat the orphans' possessions unjustly verily only they^z eat in their bellies a fire^w and shall *yasslawna*²⁴ (*they^z be broiled on/ by*) *Sa'era*^w (*intensely kindling Fire*)^w.

إِيَّتَمَى أَمْوَالَ يَأْكُلُونَ الَّذِينَ إِنْ
نَارًا بُطُونُهُمْ فِي يَأْكُلُونَ إِنَّمَا ظُلْمًا
سَعِيرًا وَسَيَصْلُونَ

﴿٢﴾

11. Enjoins you^b Allah in yourⁿ children for the male like a fortune (*of*) the twain-females; so *en* (*albeit*) they^y were women above/over two then for them^y two thirds (*of*) what left [*he*] (*the deceased i.e. of estate*); and *en* (*if*) was-she^y one^w then for her [*the*] half and for his [*both fathers*]²⁵ for each (*of*) them both the sixth of what left [*he*] (*the deceased i.e. of estate*), *en* (*if*) [*was*] for him a child; then, *en* (*if*) not [*was*] for him a child²⁶ and inherited him his [*both fathers*], then for his mother the third; so *en* (*if*) [*were*] for him brothers, then for his mother the sixth, from after a will [*he*] enjoins by it^w or a debt; yourⁿ fathers and [yourⁿ] sons not profoundly know²⁷ you^z which (*of*) them (*is*) nearer for you^b beneficially; an ordainment^{w28} from Allah; verily Allah was Omniscient, *Hakeeman*²⁹ (*infinite hekma*³⁰ *Possessor*).

لِلذِّكْرِ أَوْلَادُكُمْ فِي اللَّهِ يُوصِيكُمْ
نِسَاءٌ كُنْ فَيَانِ الْأَنْثَيْنِ ظَهِيرَةَ مِثْلُ
وَإِنْ تَرَكَ مَا ثَلَاثًا فَلَهُنَّ أَثْنَيْنِ فَوْقَ
وَلَأَبْوَيْهِ الْتِصْفُ فَلَهَا وَحْدَةَ كَانَتْ
مِمَّا أَسْدَسْ مِهْمَا وَحْدَهُ لِكُلِّ
يُكْنَ لَهُ فَيَانِ وَلَدَ لَهُ كَانِ إِنْ تَرَكَ
الثَّلَاثَ فَلَأُمَّهُ أَبُواهُ وَوَرَثَهُ وَلَدَ لَهُ
السَّدُسْ فَلَأُمَّهُ إِخْوَةَ لَهُ كَانِ فَيَانِ
دِينَ أَوْ هَا يُوصِي وَصِيَّةَ بَعْدَ مِنْ
أَيْمَمَ تَدْرُونَ لَا وَأَبْنَاؤُكُمْ إِبْنَاؤُكُمْ
اللَّهُ مِنْ فَرِيَضَةَ نَفْعًا لَكُمْ أَقْرَبَ
حَكِيمًا عَلَيْمًا كَانَ اللَّهُ إِنْ

﴿٣﴾

12. And for you^b a half (*of*) what left (*of estate*) yourⁿ spouses (*wives*) *en* (*if*) not was for them^y a child³¹; then if, was for them^y a child then for you^b the quarter of what they^y left (*of estate*) from after a will^w

إِنْ أَرْجُوكُمْ تَرَكَ مَا نِصْفُوكُمْ
لَهُنَّ كَانَ فَيَانِ وَلَدَ لَهُنَّ يُكْنَ لَهُ
مِنْ تَرَكَنَ مِمَّا أَرْبَعَ فَلَكُمْ وَلَدَ

﴿٤﴾

²² The word “دُرْيَةَ” linguistically has *double meaning*: (1) *ancestry* or (2) *progeny*! See **اللسان**! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendents* which are in reference!

²³ The word “خَافَ” carries *dual meanings*: (1) *feared* and (2) *knew*! Both meanings could apply! See **اللسان**!

²⁴ The word “يَصْلُونَ” transliterated “*yasslawna*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

²⁵ The word “أَبْوَيْهِ” or its grammatical inflections all constitute an Arabic *tongue* expression meaning: *father and mother* as well as *father and grandfather, father and uncle* (paternal or maternal)! See **اللسان**! However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة” as the “mother” in Arabic tongue could mean: *step-mother, nursing mother, mother who reared some-one, or the aunt (paternal or maternal)*! The context defines exactly what is meant!

²⁶ Normally the word “وَلَدُ” is a *singular male child*, but it *could* also mean *children, males and females*! See **اللسان**!

²⁷ The word “دُرَيَّةَ” is from “دُرَيَّةَ” which is *far more reaching* than the simple “*knowledge*,” as “*دُرَيَّةَ*” extends to having *deep knowledge* of the subject matter!

²⁸ The word “فَرِيَضَةَ” is a *singular feminine noun*, with many meanings, among them in this case: a *timely portion-decreed* whereas “الْفَرِضَةَ” is a *duty timely decreed*! See **اللسان**!

²⁹ See the *Lexicon* attached to this *Translation* for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمَ”

³⁰ See the *Lexicon* attached to this *Translation* for “*hekma*”

³¹ The word “وَلَدُ” applies to a “son” or a “daughter!” See **الهادى**

they^y will by it^w or a debt; and for them^y the quarter of what you^z left (of estate) if not was for you^b a child; then *en* was for you^b a child then for them^y the eighth of what you^c left (of estate) from after a will^w you^z will by it^w or a debt; and *en* was a man (being) bequeathed a *kalalatan*³² (decedent's possessions but no immediate relatives)^w or a woman and for him a brother or a sister then for each [of both] the sixth; then *en* they^z were more than *tha'leka* (afar-that-it)^x then they (are) partners in the third from after a will^w (being/to-be) willed by it^w or a debt other than *mudha'ren* (mutual-futile-injurer); an enjoinder from Allah; and Allah (is) Omnipotent, Forbearer.

13. *Telka*^w (she-that-afar-it^w / those^w) (are) Allah's limits; and whoever [he] obeys Allah and His messenger [He] admits him (into) paradises^w / gardens^w run^w from under it^w the rivers immortals they^z (are) in it^w; and *tha'leka* (afar-that-it)^x (is) the win, the great.

14. And whoever [he] disobeys Allah and His messenger and [he] transgresses His limits, [He] admits him (into) a Fire^w immortal [he] (is) in it^w; and for him (is) a humiliative torment.

15. And who^v they^y *ya'ateena* (commit)^y the profanity^{33w34} of yourⁿ women then *etash'bedo*³⁵ (let-you^z seek/cite witnessing) on them^y a [he]-four of you^b; then *en* (if) they^z testified then let-you^z hold them^y in the houses until *yatanwaffahunna* (receives them^y while dying) the death or makes Allah for them^y a path.

16. And who^x-both, *ya'ateyaneha* ([both] come/commit it^w) of you^b then let-you^z annoy them both then *en* (if) both repented and both reformed then let-you^z shun a'n (regarding) them both; verily Allah was *Tanwaban* (iterative Relent) *Raheeman* (iterative mercy Giver).

17. Verily only the relentment^{w36} (is) on Allah for whom^r they^z work the ill by a *jahalaten*³⁷ (acting ignorantly or

دِينٍ أَوْ بَهَا يُوصِّيَنَ وَصِيَّةٍ بَعْدِ
لَمْ إِنْ تَرَكْتُمْ مِمَّا إِرْثُمْ وَلَهُ
لَكُمْ كَانَ فَإِنْ وَلَدَ لَكُمْ يَكُنْ
بَعْدَ مِنْ تَرَكْتُمْ مِمَّا أَلْثَمْ فَلَهُنَّ وَلَدٌ
وَإِنْ دِينٍ أَوْ بَهَا تُوصُّونَ وَصِيَّةٍ
أُمْرَأٌ أَوْ كَلَّةٌ يُورَثُ رَجُلٌ كَانَ
مِنْهُمَا وَاحِدٌ فَلَكُلُّ أُخْتٍ أَوْ أَخٍ وَلَهُ
مِنْ أَكْثَرِ كَاتُوا فَإِنْ السُّدُسُ
بَعْدَ مِنْ الْثَّلَاثِ فِي شُرَكَاءَ فَهُمْ ذَلِكُ
مُضَارٌ عَيْرَ دِينٍ أَوْ بَهَا يُوصِّيَ وَصِيَّةٍ
حَلِيمٌ عَلَيْهِ وَاللَّهُ أَلْهَمَهُ مِنْ وَصِيَّةٍ

اللَّهُ يُطِعُ وَمَنْ أَلْهَمَهُ حُدُودُ تِلْكَ
تَجْرِي جَنَّتٍ يُدْخَلُهُ وَرَسُولُهُ
فِيهَا خَلِيلُنَّ الْأَنْهَرُ تَحْتَهَا مِنْ
الْعَظِيمِ الْفَوْزُ وَذَلِكُ

وَيَتَعَدَّ وَرَسُولُهُ أَلْهَمَهُ يَعْصُ وَمَنْ
وَلَهُ فِيهَا خَلِيلًا نَارًا يُدْخَلُهُ حُدُودُهُ
مُهِمَّتْ عَذَابُ

مِنَ الْفَحْشَةِ يَأْتِيَنَ وَالَّتِي
أَرْبَعَةٌ عَلَيْهِنَ فَاسْتَشْهِدُوا نِسَاءِكُمْ
فِي فَامْسُكُوهُنَ شَهِدُوا فَإِنْ مِنْكُمْ
أَوْ الْمَوْتُ يَتَوَفَّهُنَ حَتَّى الْبَيْوتِ
سَبِيلًا هُنَ أَلَّهُ يَسْعِلُ

فَعَذَوْهُمَا مِنْكُمْ يَأْتِيَنَهَا وَالْذَّانِ
فَأَعْرُضُوا وَأَصْلَحَا تَابَا فَإِنْ
رَحِيمًا تَوَبَا كَانَ اللَّهُ إِنْ عَنْهُمَا

يَعْمَلُونَ لِلَّذِينَ أَلَّهُ عَلَى التَّوْبَةِ إِنَّمَا

³² The word “*kalalat*”=“**كَلَّةٌ**,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are “*kalalat*”=“**كَلَّةٌ**” (2) any deceased person who has no living biological parents, nor children, his *left property* is “*kalalat*”=“**كَلَّةٌ**” The “*kalalat*”=“**كَلَّةٌ**” is by “*heir*” or “*heirs*” or the *left*(after death)*property*. (3) Also, “*kalalat*”=“**كَلَّةٌ**” is a noun for *other than father and son* of the heirs.

³³ The word “**فَاحشَةٌ**”=“profanity” means vulgar or irreverent say or action, i.e. excess of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word “**فَاحشَةٌ**” or “**فَاحشَةٌ**” as in this great Ayah, the word is *euphemistically* used to mean *adultery* or *fornication*!

³⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

³⁶ The word “**الْتَّوْبَةُ**” from Allah is *relentment*, but from a person it is *repentance*!

³⁷ The word “**جَهَالَةٌ**”=“*jahalaten*” is rooted in “**جَهَلٌ**” meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) did some thing *not correct*! So the “*jahalaten*” is *acting ignorantly or incorrectly*!

incorrectly); afterwards they ^z repent of near; then verily those relents Allah on them and Allah [was] Omniscient Hakeeman³⁸ (infinite hekmah³⁹ Possessor).

قَرِيبٌ مِّنْ يَتُوبُونَ ثُمَّ يَجْهَلُهُ اللَّهُ أَعْلَمُ
وَكَانَ عَلَيْهِمُ اللَّهُ يَتُوبُ فَأُولَئِكَ
حَكِيمًا عَلَيْهِمَا اللَّهُ أَعْلَمُ
﴿١﴾

18. And not-she^y the relentment^w (*is*) for whom^r they^z work the *sayye'aa'te*^w (demeritorious-deeds)^w until if *hadbara* (attended at predetermined time and place) an *ahado*⁴⁰ (a lone/ any-one) (*of*) them the death said [he]: verily I repent now; and nor who^r die they^z while they (*are*) disbelievers; those We prepared for them a painful torment.

يَعْمَلُونَ لِلَّذِينَ أَتَقْبَلَهُ وَلَيَسْتَ
أَحَدُهُمْ حَاضِرٌ إِذَا حَقَّ الْسَّيِّئَاتُ
وَلَا أَنْفَنَ تُبْتَ إِنْ قَالَ الْمَوْتُ
كُفَّارٌ وَهُمْ يَمْوُتُونَ الَّذِينَ
أَلْيَمَاعَذَابَهُمْ أَعْذَابًا أُولَئِكَ
﴿٢﴾

19. O you, who^r they^z believed: not legitimate for you^b to inherit you^z the women coercively⁴¹ and nor immure them^y you^z to go/arrogate you^z by some (*of*) what *aa'taytomohunna* (*you^z accorded/ allotted them^y*) except if *ya'ateena* (*come/ commit*) ^y by an evident^w profanity^{w42}; and let-consort/espose them^y you^z by the *ma'aroof*^x (*popularly acceptable and not Sharey'ah disapproved maxim*); and *en* (*if*) you^z dislike them^y then *asa* (*craving a deed beyond one's means/ may*) that you^z dislike a thing^x and makes Allah in it^x much *khayran*⁴³ (*desirableness/ worthiness/ goodness*).

أَنْ لَكُمْ سَخْلٌ لَا ءَامِنُوا الَّذِينَ يَتَأْلِمُونَ
تَعْضُلُهُنَّ وَلَا كَرْهًا الْنِسَاءَ تَرْثِيَوْا
إِلَّا ءَاتَيْتُمُهُنَّ مَا بِعْضُ لِتَذَهَّبُوا
وَعَاشِرُوهُنَّ مُبِينَ بِفَحْشَةِ يَأْتِينَ أَنْ
فَعْسَى كَرْهَتُمُهُنَّ فَإِنْ بِالْمَعْرُوفِ
فِيهِ اللَّهُ وَجَعَلَ شَيْئًا تَكْرُهُوا أَنْ
كَثِيرًا خَيْرًا
﴿٣﴾

20. And *en* (*if*) wanted you^c exchanging a spouse (*wife*)⁴⁴ in-place (*of*) a spouse (*wife*) and *aa'taytom* (*accorded/ allotted you^c*) an *ehdahunna*⁴⁵ (*a lone/ any-one of them^y*) a talent^x so let-not you^z take of it^x a thing; do you^z take it^x calumniously and sinfully manifestly.

مَكَانَ زَوْجَ أَسْتَبَدَ الْأَرْدَثُمْ وَإِنْ
فَلَا قِنْطَارًا إِحْدَانِهِنَّ وَءَاتَيْتُمْ زَوْجَ
بِهَتَنَا أَتَأْخُذُونَهُ شَيْئًا مِنْهُ تَأْخُذُوا
مُبِينًا وَإِنَّمَا
﴿٤﴾

21. And how (*can*) you^z take it^x (*back*) and *qad* (*already and affirmatively*) *afdhah*⁴⁶ (*privately mutually went into open exchange of sexual-intimate-conducts*) some (*of*) you^b to some and taken they^y from you^b *meethaqan*⁴⁷ (*ratified-covenant*)^x *gha'leedban* (*tough/ solemnly-binding*).

أَفْضَى وَقَدْ تَأْخُذُونَهُ وَكَيْفَ
وَأَخَذْتُ بَعْضًا إِلَى بَعْضُكُمْ
غَلِيظًا مِيَثَاقًا مِنْكُمْ
﴿٥﴾

³⁸ See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ”

³⁹ See the Lexicon attached to this Translation for “hekmah”

⁴⁰ See the Lexicon attached to this Translation regarding “أَحَدٌ”

⁴¹ See the Lexicon attached to this Translation for the distinction between “كَرْهًا,” *fat'ha* on the “ك,” as in this Ayah, and “كُرْهًا,” *dhammah* on the “ك,” as in (S46: 15), and “إِكْرَاهٌ,” as in (S2:256)!

⁴² Adultery or fornication!

⁴³ The word “خَيْرٌ” = “*khayron*,” and the grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “*خَيْرٌ*”

⁴⁴ The word “زَوْجٌ” strictly and linguistically speaking means (1) pair, (2) spouse (*husband or wife*), (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “زَوْجٌ” is its plural: (1) “أَزْوَاجٌ,” which could also mean: (2) *similar*, i.e. the *look-likes!* (3) *hues!* See *اللسان*! Here obviously what is relevant is the “he-spouse, from what follows in this Ayah!”

⁴⁵ See the Lexicon attached to this Translation regarding “أَحَدٌ”

⁴⁶ The *lofty and exalted* language of The Qur'an describes certain conducts by using *figures of speech*, i.e. *metonyms*, such as “*afdhah*” = “أَفْضَى,” which has *many* meanings, among them, “*privately you went into open exchange of sexual-intimate-conducts*” by way of *engaging in intimate relation through having sexual deeds!*”

⁴⁷ The word “مِيَثَاقٌ” = “assured covenant” and “عَهْدٌ” = covenant. See the Lexicon attached to this Translation!

22. And let-not marry you^y what married yourⁿ fathers of the women except what *qad* (*already and affirmatively*) anteded; verily it^x [was] profanity^{w₄₈} and abhorrence; and fouled a path.

23. Forbidden-she^y (*it's*) on you^b yourⁿ mothers and yourⁿ daughters and yourⁿ sisters and yourⁿ father's sisters and yourⁿ mother's sisters and the brothers' daughters and the sisters' daughters and yourⁿ mothers whom^v they^y breastfed you^b and yourⁿ sisters of nursing-mothers and yourⁿ women's (*i.e. wives*)'s mothers and yourⁿ step-daughters whom^v (*are*) in yourⁿ forbidden-protections⁴⁹ of yourⁿ women whom^v entered⁵⁰ you^c on them^y then *en(if)* not you^z were (*having had*) entered on them^y then no *jonaha*⁵¹ (*sin*) on you^b and the wives of yourⁿ sons who^r (*are*) of yourⁿ loins and to (*simultaneously*) gather you^z [between] the two sisters except what *qad* (*surely and affirmatively*) anteded; verily Allah [was] *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).

24. And the *muh'ssanato*⁵² (*marriers-she^{y m}*) of the women except what possessed-she^y yourⁿ right hands^{w₅₃} Allah's Book (*is decreed*)⁵⁴ on you^z; and (*had been*) legitimated for you^b what (*is*) beyond *tha'lekum* (*collective afar that*), if *tabtagha*⁵⁵ (*earnestly quest*) you^z by yourⁿ possessions marryers other than fornicators; so what *istamta'atom*⁵⁶ (*you^z had lengthily and affirmably relished/delighted the transitory joy*) by it^x of them^y so *aato* (*let you^z give them^y*) their^y remunerations ordainment^w; and no *jonaha*⁵⁷ (*sin*) (*is*) on you^b in what mutually

مِنْ أَبَاؤكُمْ نَكَحَ مَا تَرَكُحُوا وَلَا
كَانَ إِنَّهُ سَلَفَ قَدْ مَا إِلَى النِّسَاءِ
سَبِيلًا وَسَاءَ وَمَغْنِثًا فَلِحَشَةَ

وَبَنَاتُكُمْ أَمْهَاتُكُمْ عَلَيْكُمْ حُرْمَتْ
وَحَلَّتُكُمْ وَعَمَّتُكُمْ وَأَخْوَاتُكُمْ
الْأَخْتُ وَبَنَاتُ الْأَخْ وَبَنَاتِ
أَرْضَعْنَكُمْ الَّتِي وَأَمْهَاتُكُمْ
وَأَمْهَتُ الرَّضْعَةِ مِنْ وَأَخْوَاتُكُمْ
فِي الَّتِي وَرَتَبْكُمْ نَسَابِكُمْ
الَّتِي نَسَابِكُمْ مِنْ حُجُورِكُمْ
دَخَلْتُمْ تَكُونُوا لَمْ فَإِنْ بَهْنَ دَخَلْتُمْ
وَحَلَّتِلُ عَلَيْكُمْ جَنَاحٌ فَلَا بَهْنَ
وَأَنْ أَصْلَبِكُمْ مِنَ الَّذِينَ أَبْنَاهُكُمْ
قَدْ مَا إِلَّا الْأَخْتِينَ بَيْنَ تَجْمِعُوا
رَحِيمًا غَفُورًا كَانَ اللَّهُ إِنْ سَلَفَ



مَا إِلَّا النِّسَاءُ مِنْ وَالْمُحْصَنَاتُ *
الَّهُ كَتَبَ أَيْمَنَكُمْ مَلَكَ
ذَلِكُمْ وَرَاءَ مَا لَكُمْ وَأَحْلَ عَلَيْكُمْ
غَيْرُ مُحْصَنِينَ بِأَمْوَالِكُمْ تَبَغُوا أَنْ
بِمِنْ أَسْتَمْتَعْنَمْ فَمَا مُسْفِحِينَ
فَرِيَضَةُ أَجُورُهُنَّ فَقَاتُوهُنَّ مِنْهُنَّ
تَرَضَيْتُمْ فِيمَا عَلَيْكُمْ جَنَاحٌ وَلَا

⁴⁸ See footnote 888 above regarding "الفاحشة" = "profanity!"

⁴⁹ The word "محجور عليه منكم أي انكم ممنوعون منه بتربيمه عليكم" = "حجوركم" that is that which is *under your protection* but by *law* you are *forbidden* to have sexual intimacy or conduct towards them!

⁵⁰ The phrase: "had entered on them" is a *lofty figurative expression* for having had *private seclusion for sexual intercourse!*

⁵¹ See the Lexicon attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no "جناح" = no sin!

⁵² The word "marriers-she^{y m}" = "محصنات," has *at least two related but distinct meanings* (1) *marriers-she^{y m}* i.e. ladies who are married, (2) the females who *became Muslims* and are *chaste because of Islam*. In normal Arabic vernacular "زوجات" = "wives" but "زوجات" is *not* a Qur'anic terminology *per se*, although "زوجة" and "زوجات" are surely Qur'anic terms! So *in Qur'anic terms* "marriers-she^{y m}" = "محصنات," and *nothing else!*

⁵³ The Qur'anic expression "possessed yourⁿ right hands" is an Arabic *tongue* expression meaning: *your slave*.

⁵⁴ It must be noted that in the word "Book" is not *كتاب*, i.e. the "Book" is *مفعول مطلق*, i.e. it's *decreed upon you!*

⁵⁵ The word "طلب حثبا" = "ابتغى" meaning: *earnestly quested!*

⁵⁶ The word "يُمْتَعْ طَوِيلًا" meaning: *lengthily* is added to emphasize this concept!

⁵⁷ See footnote 911 above regarding "جناح" = sin!

delighted you^c by it^x from after the ordainment; verily Allah [was] Omniscient *Hakeeman*⁵⁸ (*infinite hekma*⁵⁹ Possessor).

25. And whoever[*he*] could not of you^b *tawlan*⁶⁰ (as possessor of fortune/ wealth/ resources) to [*he*] marry the marriers^{w61} the she-believers then from what possessed-she^y yourⁿ right hands^{w62} of yourⁿ slave-girls the [she]-believers; and Allah (*is*) knowinger by yourⁿ belief some (*of*) you^b of some; so let-you^z marry them^y by permission (*of*) their^y folks; and let-give them^y you^z their^y remunerations by the *ma'aroofa* (popularly acceptable and not *Sharey'ah* disapproved maxim), *muh'ssana'ten*⁶³ (marriers-she^{ym}) other than she-fornicators, nor she-takers paramours; then if *uhssenna* (had been married-they^y) then *en* (*if*) they^y come by a profanity^{w64} then on them^y half (*of*) what (*is*) on the *muh'ssana'te* (marriers-she)^{ym65} of the torment, *tha'leka* (afar-that-it)^x (*is*) for who^p *khasheya* ([*he*] reverently-feared) the *anata*⁶⁶ (fornication- / corruption- / sin- / wrong- / tribulation) of you^b; and if *tassbero* (you^z hold on patiently) (*it is*) *khayron* (superior/ worthier) for you^b and Allah (*is*) *Ghafoor* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

26. Wants Allah to manifest for you^b and to aright-guide you^b [*He*] (*about the*) dispensations^w (*of*) whom^r of before you^b and to relent [*He*] on you^b; and Allah (*is*) Omniscient *Hakeemon*⁶⁷ (*infinite hekma*⁶⁸ Possessor).

27. And Allah wants to relent [*He*] on you^b and want who^r *yattabe'ona* (they^z closely-follows) the desires^w that you^z incline a great inclination (*by way of deviation*).

28. Wants Allah to lighten *a'n* (*off*) you^b and the mankind (*had been*) created feebly⁶⁹.

كَانَ اللَّهُ إِنَّ الْفَرِيضَةَ بَعْدَ مِنْ بَعْدِ
حَكِيمًا عَلَيْهَا

أَنْ طَوْلًا مِنْكُمْ يَسْتَطِعُ لَمْ وَمَنْ
الْمُؤْمِنُتِ الْمُحْصَنَتِ يَنْكِحُ
فَتَيَتَكُمْ مِنْ أَيْمَنْكُمْ مَلَكَتْ مَا فِي مَنَامِ
بِإِيمَانِكُمْ أَعْلَمُ وَاللَّهُ الْمُؤْمِنُتِ
فَإِنَّكُحُوهُنَّ بَعْضَ مِنْ بَعْضِكُمْ
أَجْوَاهُنَّ وَأَتُوْهُنَّ أَهْلَهُنَّ بِإِذْنِ
مُسْفِحَتِ غَيْرِ مُحْصَنَتِ بِالْمَعْرُوفِ
أَحْسَنَ فَإِذَا أَخْدَانِ مُتَّخِذَاتِ وَلَا
نِصْفُ فَعَلَيْهِنَ بِفَحْشَةِ أَتَيْتَ فَإِنَّ
الْعَذَابَ مِنَ الْمُحْصَنَتِ عَلَى مَا
وَأَنْ مِنْكُمُ الْعَنْتَ خَشِيَ لِمَنْ ذَلِكَ
رَحِيمٌ غَفُورٌ وَاللَّهُ لَكُمْ خَيْرٌ تَصْبِرُوا

وَيَرِدِيْكُمْ لَكُمْ لِبَيْنَ أَلَّهِ يُرِيدُ
وَيَتُوبَ قَبْلِكُمْ مِنَ الَّذِينَ سُنَّ
حَكِيمٌ عَلَيْهِنَ وَاللَّهُ عَلَيْكُمْ

وَيُرِيدُ عَلَيْكُمْ يَتُوبَ أَنْ يُرِيدُ وَاللَّهُ
تَمِيلُوا أَنَ الشَّهَوَتَ يَتَبَعُونَ الَّذِينَ
عَظِيمًا مِيَالًا

وَخُلُقٌ عَنْكُمْ سُخْنِفَ أَنَّ اللَّهَ يُرِيدُ
ضَعِيفًا إِلَّا نَسِنُ

⁵⁸ See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ”

⁵⁹ See the Lexicon attached to this Translation for “*hekma*”

⁶⁰ The word “*tawlan*” does not have an exact English equivalent per se! It generally means: possessor of fortune, wealth, resources.

⁶¹ See footnote 950 above regarding “marriers-she^{ym}” = “محصنات”

⁶² That is what you own of she-slaves.

⁶³ It is *illegitimate* for you the “marriers-she^{ym}” = “محصنات”, which has *at least two related but distinct meanings* (1) marriers-she^{ym} (2) the females who *became Muslims* and are *chaste because of Islam*.

⁶⁴ That is adultery or fornication!

⁶⁵ It is *illegitimate* for you the “marriers-she^{ym}” = “محصنات”, which has *at least two related but distinct meanings* (1) marriers-she^{ym} (2) the females who *became Muslims* and are *chaste because of Islam*.

⁶⁶ The word “*alanata*” = “الْعَنْتُ,” in this context could stand for any of multiple meanings: (1) *fornication*, (2) *corruption*, (3) *sin*, (4) *wrong*, (5) *tribulation*! See *الهادى* and *اللسان*

⁶⁷ See the Lexicon attached to this Translation for regarding “الْحَكِيمُ”

⁶⁸ See the Lexicon attached to this Translation for “*hekma*”?

⁶⁹ The word “*ضَعِيفًا*” is in an *adverbial* construct, hence translated “*feebly!*” See *اعراب القرآن، لمحمد صافي*

* Here “eat” means legitimize/make legitimate! = اَكُل مَالَ الغَيْرِ = اِجْتَازَهُ لِنَفْسِهِ = ate other's funds legitimized other's funds for own self!

29. O you, who^r they^z believed: let-not eat* you^z yourⁿ possessions among you^b by the falsehood^x except if (it) is a trade *a'n*⁷⁰ (*by*) consent from you^b; and let-not kill you^z yourⁿ selves^w; verily Allah[was] by you^b *Raheeman* (iterative mercy Giver).

تَأْكُلُوا لَا ءامُنُوا الَّذِينَ يَتَأْكِلُونَ
أَنِّي لَا بِالْبَطِلِ بَيْتَكُمْ أَمْوَالُكُمْ
مِنْكُمْ تَرَاضُ عَنْ تَجْرِيَةٍ تَكُونُ
كَانَ اللَّهُ إِنَّ أَنفُسَكُمْ تَقْتُلُونَ وَلَا
رَحِيمًا بِكُمْ

30. And whoever [he] does *tha'leka* (*afar-that-it*)^x transgressively and unjustly then will *nussley*⁷¹ ([*We*] broil) him (on/ by) a Fire^w and *tha'leka* [was] on Allah easy.

وَظُلْمًا عَدُونَا ذَلِكَ يَفْعَلُ وَمَنْ
ذَلِكَ وَكَانَ نَارًا نُصْبِلُهُ فَسَوْفَ
يَسِيرُ اللَّهُ عَلَىٰ

31. *En*(*if*) you^z avoid bigs (*of*) what you^z (*are*) forbidden *a'n*⁷² (*regarding*) [it^x] [*We*] expiate *a'n* (*regarding*) you^b yourⁿ misdeeds^w and admit you^b [*We*] an admittance-*kareeman* (bounty-giver, ennobler and of many uses/ effects).

عَنْهُ تُهُونَ مَا كَبَيْرٌ تَجْتَنِبُوا إِنَّ
وَنَدْخُلُكُمْ سَيِّئَاتُكُمْ عَنْكُمْ نُكَفِّرُ
كَرِيمًا مُدْخِلًا

32. And let-not long you^z what favored⁷³ by it^x Allah some (*of*) you^b over some; for the men a lot of what *ektasaba*⁷⁴ (*reciprocally earned*) they^z and for the women a lot of what *ektasaba*-they^y; and let-ask Allah you^z of His munificence; verily Allah [was] by everything Omniscent.

بِهِ اللَّهُ فَضَلَّ مَا تَنْتَمِنُوا وَلَا
نَصِيبٌ لِلرِّجَالِ بَعْضٌ عَلَىٰ بَعْضِكُمْ
عَمَّا نَصِيبٌ وَلِلنِّسَاءِ أَكْتَسِبُو مِمَّا
إِنْ فَضَلَّهُ مِنَ اللَّهِ وَسَعَلُوا أَكْتَسِبُ
عَلِيمًا شَيْءٍ بِكُلِّ كَانَ اللَّهُ

33. And for each We made agnates/heirs of what left (*of estate*) both the begetters (*parents*) and the nearest relatives; and who^r bounded-she^y yourⁿ *ayma'ne* (*oaths*) so *aa'tohum* (*let-allot/give them you^b*) their lot; verily Allah [was] over everything *Sha'heean* (*Witnesser/Testifier*).

الْوَلِدَانِ تَرَكَ مِمَّا مَوَلَّ جَعَلْنَا لِكُلِّ
عَقْدَتِ وَالَّذِينَ وَالْأَقْرِبُونَ
الَّهُ إِنَّ نَصِيبَهُمْ فَاتَّوْهُمْ أَيْمَنُكُمْ
شَهِيدًا شَيْءٍ كُلُّ عَلَىٰ كَانَ

34. The men (*are*) *qawwamona*⁷⁵ (*iterative protectors/sustainers*) over the women by what favored⁷⁶ Allah some (*of*) them over some and by what they^z expended of their possessions; so the *ssa'leha'te* (*righteous-women*)

بِمَا النِّسَاءُ عَلَىٰ فَوَّهُتْ أَرْجَالُ
وَبِمَا بَعْضٌ عَلَىٰ بَعْضِهِمْ اللَّهُ فَضَلَّ

⁷⁰ See the Lexicon attached to this Translation for the various meanings of the prepositional letter “عن” “*‘an*”

⁷¹ The word “*نَصِيبٌ*” transliterated “*nusley*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

⁷² *Ibid!*

⁷³ That is Allah had conferred some benefits, facilities, and obligations for some and not others!

⁷⁴ The word “*أَكْتَسِبُ*” rooted in “*أَفْتَعَلُ*” = “*أَفْتَعَلَ*” = “*spurious-reciprocity*,” not a genuine mutuality, as by *doing* and *redoing* the *deed* repetitively the *doer* likes the *deed* and the *deed* likes the *doer*, consequently the *doer* gets *accustomed* to the *deed*, making a consortial relation with the *deed* itself and giving rise to “*أَفْتَعَلَ*” = “*spurious-reciprocity!*” Also, “*أَكْتَسِبَ*” has *more letters-construct* implying *more positive or negative meaning*, in *this case a negative one!*

⁷⁵ The word “*قَوْمُونَ*” is plural for “*قَوْمٌ*” meaning *iterative or sustainer/protector and/or maintainer*, in the sense of *constantly* providing and maintaining or visa versa!

⁷⁶ Some see among the merits of such “favor” as: men are *generally more rational, better administrators, Allah's Prophets and Messengers are all men*, by what they *provide*(e.g.: dowry) and *maintain for all other needs* for the family!

(are) *ga'netatōn* (*she: devotedly-obeyers-/ submitters*), she-keepers-up⁷⁷ for the (*husband's*) absence by what kept-up Allah; and whom^y you^z fear their^y *noshōza* (*disdainful upraise in recalcitrance*), then let-exhort⁷⁸ them^y you^z and let-forsake them^y in the *madha'je'a* (*places of reposing while on their sides/ places of repose*), and let-beat⁷⁹ them^y you^z; then *en(if)* they^y obeyed you^b then let-not you^z transgress/wish⁸⁰ on them^y a path; verily Allah [was] *Aa'leyon* (*High beyond description*) *Ka'beero^x* (*Big beyond comparison/-comprehension, Pre-Extant, Predates all things*).

فَالصَّالِحَاتُ أَمْوَالُهُمْ مِنْ أَنْفُقُوا
حَفِظَ بِمَا لِلْغَيْبِ حَفِظَتْ قَنِيتُ
نُشَوْهَرٌ تَحَافُونَ وَالَّتِي اللَّهُ
الْمَضَاجِعَ فِي وَاهْجَرُوهُنَّ فَعَظُوهُنَّ
تَبْغُوا فَلَا أَطْعَنُكُمْ فَإِنَّ وَاصْرِيْوُهُنَّ
عَلَيْا كَانَ اللَّهُ إِنْ سَبِيلًا عَلَيْنَ
كَبِيرًا

35. And *en(if)* feared/knew⁸¹ you^c a dissension between them both then let-mission⁸² you^z a referee from his folks and a referee from her folks *en(if)* both want reconciliation Allah harmonizes between them both; verily Allah [was] Omniscent, Proficient.

فَابْتَشُوا بَيْنَهُمَا شِقَاقٌ خَفْتُمْ وَإِنْ
أَهْلَهَا مِنْ وَحْكَمًا أَهْلَهِمْ مِنْ حَكْمًا
بَيْنَهُمَا اللَّهُ يُوْقِنُ إِصْلَاحًا يُرِيدُهُ إِنْ
خَيْرًا عَلَيْمًا كَانَ اللَّهُ إِنْ

36. And let-worship you^z Allah and let-not partner you^z (*other deities*) by Him a thing, and [*let-oblige you^z*] by both the begetters (*parents*) *ehsanān* (*benevolently and reverentially*); and by the kin possessor and the orphans and the poor⁸³ and the neighbor the kin possessor and the far neighbor and the fellow-traveler and son (*of*) the path (*the wayfarer*) and what possessed-she^y yourⁿ right hands^w (*i.e. your slaves-/ maid*); verily Allah loves not whom^p [he] [was] prideful, boastful.

شَيْئًا بِهِ تُشَرِّكُوا وَلَا اللَّهُ وَاعْبُدُوا
الْقُرْبَى وَبِذِي إِحْسَانٍ وَبِالْوَالِدَيْنِ
ذِي وَالْجَارِ وَالْمَسِكِينِ وَالْيَتَمَّ
وَالصَّاحِبِ الْجُنُبِ وَالْجَارِ الْقُرْبَى
مَلَكَتْ وَمَا السَّبِيلُ وَإِنْ بِالْجُنُبِ
كَانَ مَنْ تُحِبُّ لَا اللَّهُ إِنْ أَيْمَنُكُمْ
فَخُورًا مُخْتَالًا

37. Who^r they^z stint⁸⁴ and command the mankind by the stint and they^z conceal what gave them Allah of His munificence; and We prepared for the disbelievers a humiliative torment.

النَّاسَ وَيَأْمُرُونَ بِيَخْلُونَ الَّذِينَ
أَتَتْهُمْ مَا وَيَكْتُمُونَ بِالْبَخْلِ
وَأَعْنَدُنَا فَضْلَهُمْ مِنْ اللَّهِ
مُهِمَّا عَذَابًا لِلَّكَافِرِينَ

38. And who^r they^z expend their possessions ostentatiously

رَثَاءً أَمْوَالَهُمْ يُنْفِقُونَ وَالَّذِينَ

⁷⁷ The word “حافظات” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*!).

⁷⁸ The word “فظوهن” rooted in “عظ” = “exhorted” / “admonished,” and “معظه,” could mean: exhortation or admonition!

⁷⁹ The words “beat them” for “اضربوهن” must be understood in terms of what the Prophet and Messenger of Allah (SAWS) said, as he is the best and final authority in the explanation/interpretation of The Qur'an whenever he explains/interprets any portion of it. He said regarding “beat them” = “اضربا غير مبرح,” that is: a beat not hard! To explain the idea of “not hard,” the noted “interpreter” of The Qur'an, and for whom the Messenger prayed to Allah (to make him understand and interpret The Qur'an), the Companion Ibn Abbas this Ibn Abbas said: take a stick of “erak” or “miswak” (the Islamic tooth brush, sort of speak) which is the size of a standard pencil and to strike them symbolically! Additionally, that striking should never be on the face or any part of it.

⁸⁰ The word “تبغوا” linguistically carries two distinct meanings: (1) to transgress or (2) to wish! Qur'an commentators are not firm as to one or the other! Perhaps both apply!

⁸¹ Linguistically the word “خاف” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

⁸² The word “بعث” in “ابعثوا” carries several meanings, among them: sent, arouse, resurrected, and prompted!

⁸³ For the words “مساكين” versus “فقراء”, see the Lexicon attached to this Translation for the distinction!

⁸⁴ The word “يخلون” for lack of a better word, is translated as “stint!” But “stint” must be taken in the sense of miserliness or stinginess!

(for) the mankind and they^z believe not by Allah and not by The Day [The] Last and whoever the Satan for him (is) a mate so fouled a mate.

بِالْيَوْمِ وَلَا بِاللَّهِ يُؤْمِنُونَ وَلَا النَّاسُ
لَهُ الشَّيْطَنُ يَكُنْ وَمَنْ الْآخْرُ
فَرِينَا فَسَاءَ قَرِينَا

39. And what/what-that⁸⁵ (is) on them had they^z believed by Allah and The Day [The] Last, and expended they^z of what *razagahum* (provided/allotted them) Allah; and [was] Allah by them Omniscient.

وَالْيَوْمِ بِاللَّهِ إِمَانُوا لَوْ عَلَيْهِمْ وَمَاذَا
وَكَانَ اللَّهُ رَزَقَهُمْ مِمَّا وَأَنْفَقُوا الْآخِرُ
عَلَيْهِمَا بِهِمْ اللَّهُ

40. Verily Allah wrongs⁸⁶ not a *methgala* (weigh/burden/equipoise) (of) a *dharraten*^w (small ant/mote/atom)^w; and *en* (if/ albeit) *tako*⁸⁷ (it^w be) is a *hasanatan*^w (meritorious-deed)^w [He] doubles it^w and accords [He] from *ladon*⁸⁸ (directly and possessively from) Him a remuneration great.

تَكُوْنُ وَإِنْ ذَرْقَةً مِثْقَالَ يَظْلِمُ لَا اللَّهُ إِنْ
لَدَنَهُ مِنْ وَيُؤْتِ يُضَعِّفُهَا حَسَنَةً
عَظِيمًا أَجْرًا

41. So how whence⁸⁹ came We from each *Ummten*^w (people/community)^w by a *sha'heen* (witnesser/testifier), and came We by you^g on these *sha'heedan* (witnesser/testifier).

يَشْهِدُ أُمَّةٌ كُلُّ مِنْ جَعَنَا إِذَا فَكَيْفَ
شَهِيدًا هَنْلَاءٌ عَلَى بِكَ وَجَعَنَا

42. Then-day long⁹⁰ who^r they^z disbelieved and they^z disobeyed the messenger *if*⁹¹ (to be) leveled by them the Earth^w and not conceal they^z Allah a discourse⁹².

وَعَصَوْا كَفَرُوا الَّذِينَ يَوْمَئِذٍ
وَلَا الْأَرْضُ بِهِمْ تُسَوَّى لَوْ أَرْسُولَ
حَدِيثًا اللَّهُ يَكْمُونُ

43. O you, who^r they^z believed let-not near you^z the Prayer^w while you^f (are) drunk until you^z know what you^z say; nor *junuban*⁹³ (in the “great incidence”), except passing through a path until *taghta'selo*⁹⁴ (you^z fully shower or bathe); and *en* (if) you^c were ill or on a journey or came an *abadon*⁹⁵ (a lone/anyone) of you^b from the *gha'ette*⁹⁶ (place of personal relief) or *lamastom*⁹⁷

الْأَصْلَوَةَ تَقْرِبُوا لَا إِمَانُوا الَّذِينَ يَتَأَبَّلُونَ
مَا تَعْلَمُوا حَتَّىٰ سُكَّرَىٰ وَأَنْتُمْ
سَبِيلٌ عَابِرٌ إِلَّا جُنْبًا وَلَا تَقُولُونَ
عَلَىٰ أَوْ مَرْضًا كُنْتُمْ وَإِنْ تَغْتَسِلُوا حَتَّىٰ
الْغَابِطٌ مِنْ مِنْكُمْ أَحَدٌ جَاءَ أَوْ سَفَرَ

⁸⁵ It is *correct* to consider “مَاذَا” as a *single* particle= “what” or to consider it *two* particles: “مَا” = “what” and “ذَا” = that! See !!*أعراب القرآن، لـ محمود صافي*!! Here it could be either or both!

⁸⁶ The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this case!

⁸⁷ *Tako*=*ta'kon*, shortened for *resoluteness and assertiveness*, see *تفسير الفخر الرازي*

⁸⁸ The word is *closer* than “عَنْدَ” as you can say: “لَدُنْ“ عندي مال و المال ليس بقىضتك الآن“ لَدُنْ“ which closer spatially and more specific! So, “directly and possessively from” (Him) seems to indicate such *closereness*! See *اللسان*!

⁸⁹ This “إِذَا” is *not* a conditional article, See *أعراب القرآن، لـ محمود صافي*

⁹⁰ The word “يَوْمَهُ” translated as “long” means an earnest, heartfelt desire, especially for something *beyond reach!* That is to say: what many long for is *not* going to happen!

⁹¹ The particle “لَوْ” since it is to a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لَوْ” amounts to “if” or “when?” See *امقني اللبيب، ابن هشام*

⁹² The word “discourse”= *حَدِيثًا* here means *a single statement of fact, as all their senses will testify against them*.

⁹³ The word “*junban*”= “جُنْبًا” means having had *ejaculation* by *sexual intercourse or other means*, such as *ejaculating in a dream!* When one is “*junban*= جُنْبًا” it is said he is in the “great incidence,” as *opposed* to the “lesser incidence” when one breaks his “*wodho'a*= the *cleansing for performance of the Prayer*.

⁹⁴ The word “*taghtaselo*” means to have “*ghosl*”= full shower or bath of the body after having had *ejaculation* for any reason. The “*ghosl*” is to be done in a *Share'yah* *prescribed* manner.

⁹⁵ See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ”

⁹⁶ The word “*gha'ett*”= “غَانِطٌ” literally means a *depression* in the land. Because The Qur'an uses rather *elegant* and *lofty* language, so it uses *metonymy* and *figures of speech* to indicate some-thing, i.e. *not* directly but *indirectly*, a system the Arabic *tongue* is well used to. So, “*algha'ett*”= “غَانِطٌ”= *depression* in the land where a person goes for *privacy* for *self relief*, i.e. emptying of one's bowels/bladder! So *euphemistically* it is *used to indicate* such *privacy for that purpose*.

(you ^z had: sexual-intercourse with/ mutually salaciously touched) the women then not you^z found water then *tayamamo*⁹⁸ (*let-have a waterless ablution as prescribed*) a good *ssa'eedan* (*cleansed-dust/ soil*) and let-wipe yourⁿ faces and yourⁿ hands^w; verily Allah [was]: *Afowwan* (*iterative Pardoner*) *Ghafooran* (*iterative Forgiver*).

مَاءٌ نَجْدُوا فَلَمْ يَنْسَمِّنْ أَوْ
فَامْسَحُوا طَيْبًا صَعِيدًا فَتَيَمَّمُوا
عَفْوًا كَانَ اللَّهُ إِنْ وَأَيْدِيْكُمْ بِوْجُوهِكُمْ
غَفُورًا

44. Have not seen [you^s] to whom^r they^z (*bad been*) given a lot of the book they^z purchase the misguidance^w and they^z want that you^z stray the path.

مِنْ نَصِيبَنَا أَوْتُوا الَّذِينَ إِلَى تَرَأْلَمَ
وَبُرِيدُونَ الْضَلَالَةَ يَسْتَرُونَ الْكِتَابَ

الْسَّبِيلَ تَضْلِلُوا أَنَّ
بِاللَّهِ وَكَفَىْ بِأَعْدَابِكُمْ أَعْلَمُ وَاللَّهُ
نَصِيرًا بِاللَّهِ وَكَفَىْ وَلِيًّا

45. And Allah (is) knowinger by yourⁿ foes and sufficed by Allah *Wa'leyyan* (*Guardian/All*) and sufficed by Allah *Na'sseeran* (*multitudinous-Succorer*).

عَنِ الْكَلَمِ سُخْرُوفُونَ هَادُوا الَّذِينَ مِنْ
وَعَصَبُنَا سَعَنَا وَيَقُولُونَ مَوْاضِعَهُ
بِالسِّنَتِهِمْ لَيْا وَرَاعَنَا مُسَمَّعَ غَيْرَ وَاسْمَعَ
سَعَنَا قَالُوا أَهُمْ وَلَوْ الَّذِينَ فِي وَطَعَنَا
لَهُمْ خَيْرًا لَكَانَ وَأَنْظَرَنَا وَأَسْمَعَ وَأَطْعَنَا
فَلَا يُكَفِّرُهُمْ اللَّهُ لَعَنْهُمْ وَلَكِنْ وَاقْفَمْ
قَلِيلًا إِلَّا يُؤْمِنُونَ

46. Of whom^r *hado*⁹⁹ (*they who: adopted the Jewish “law”/ customs/ repented*) they^z distort the *ka'lem*^x (*plural of word/ sentence*)^x *a'n* (*off*) its^x *places*¹⁰⁰ and say they^z: we heard and we disobeyed; and let-hear [you^s] other than *musma'en*¹⁰¹ (*hearer/ to be heard you^s*) and *ra'eana*¹⁰² (*be considerate to us/ foolish/ hasty you^s*) twistingly(*of*) their tongues¹⁰³ and discreditably¹⁰⁴ in the religion; and surely had they^z: said we heard and we obeyed and let-hear [you^s] and *undhorna* (*let you^s: pay attention to us/ give us respite*) surely [was] *khayran* (*choicer/ worthier*) for them and upright-straighter; [and,] but cursed them Allah by their disbelief; so they^z believe not except a little/a few¹⁰⁵.

47. O, you who^r *oto* (*had been accorded they^z*) the book let-believe you^z by what *nazzalna* (*We repetitively descended*) *musaddeqan*¹⁰⁶ (*accepter as credible*) for what (is) with you^b of before [We] efface faces^x then *narrodda*¹⁰⁷

بِمَا ءاَمَنُوا الْكِتَابَ أَوْتُوا الَّذِينَ يَأْمَلُونَ
أَنْ قَبْلِ مِنْ مَعْكُمْ لِمَا مُصَدِّقًا تَرَلَنَا

⁹⁷ The word “*lamastum*” has several meanings, such as: (1) touching; (2) *euphemism* for having had sexual intercourse out of need versus for *simple pleasure*, as *اللِّمَاسَةُ* = *seeking out of need*. See *الهادى*!

⁹⁸ The word “*tayyamamo*” = “*تَيَمِّمُوا*” means: *for lack of water to make ablution* for the Prayer strike a clean soil with the palms of the two hands and wiped the face and hands!

⁹⁹ The word “*bada*” for the singular and “*bado*” for the plural has *three distinct Arabic meanings*: (1) returned to the truth; (2) returned and *repented*; (3) entered into the “*law*” (*religion*) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for “*religion*” *per se*, that is why they say: “*law*,” that is they say the *Mosaic Law*, instead of *Mosaic religion*!

¹⁰⁰ That is *rendering it out of its proper context!*

¹⁰¹ The phrase “*hear you other than musma'en*” carries a *paradoxical meaning*: on the *good side* it could mean that may you not be a hearer of any bad thing; or on the *bad side* it means that may you be *robbed* of the *capacity to talk or be heard you again*, i.e. wishing *deafness for him!* Clearly the Jews meant the second meaning for the Prophet! See *التفاسير كتب*!

¹⁰² See *Ayah* (S2:104) instructs the Muslims *not* to use “*ra'ena*!” One meaning: is: (1) [you^s] consider us, by way of being kind and considerate. (2) The *second* meaning is: [you^s] hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).

¹⁰³ The Jews used to address Mohammad (SAWS) and *twist* their tongue *almost impermeably* to mean: (you) hasty, foolish, rash and thoughtless.

¹⁰⁴ In fact both words “*twistingly*” and “*discreditably*” in this *Ayah* are stated in the *adverbial construct*! See *إعراب القرآن، محمود صافي!*

¹⁰⁵ That is a “*mini-belief*” not deserving to be called “*belief*” *per se*! Or only *a few of them believe*! See *القرطبي*!

¹⁰⁶ The word “*musaddeqan*” is more than an “*affirmer*,” it is *accepter of the referent as credible*!

¹⁰⁷ The word “*نَرَدَهَا*” is rooted in “*نَرَدَ*” meaning *forthwith-returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith return it^w!” (S 4: 86)!

([We] *forthwith-return*) it^x over its^{x¹⁰⁸} rears; or [We] curse them like [We] cursed companions (*of*) the Sabbath; and [was] Allah's command *mafoolaa* (*inevitably done/fulfilled*).

أَوْ أَدِبَارَهَا عَلَى فَنَرَدَهَا وَجُوهَانْطَمِسْ
السَّبْتِ أَصْبَحَ لَعْنَاهُ كَمَا تَلَعْنَهُمْ
مَفْعُولاً لِلَّهِ أَمْرُ وَكَانَ

48. Verily Allah forgives not to (*be*) partnered by Him (*other deities*); and [He] forgives what (*is*) lesser than *tha'leka* (*afar-that-it*)^x for whom^p [He] wills; and whoever[*he*] partners by Allah then *qad* (*already and confirmatively*) *iftira* ([*he*] *crafted a lie for fraudulent end*) a great sin.

مَا وَيَغْفِرُ لِهِ يُشْرِكُ أَن يَغْفِرُ لَا لِلَّهِ إِنْ
بِاللَّهِ يُشْرِكُ وَمَن يَشَاءُ لِمَن ذَلِكَدُونَ
عَظِيمًا إِثْمًا أَفْتَرَى فَقَدْ

49. Have not [*you^s*] seen to whom^r *youzakko* (*they^z exculpate and laud*)¹⁰⁹ their selves^w indeed Allah *youzakey* ([*He*] *exculpates/ befits/ suits and blesses*) whom^p [*He*] wills and not *yodh'lamoona*¹¹⁰ (*to be wronged they^z*) a *fa'tila*¹¹¹ (*entwined skin slough/ thin thread in the slit of a date-stone*).

بَلْ أَنفُسَهُمْ يُزَكِّونَ اللَّذِينَ إِلَى تَرَأْمَهُ
فَتِيلًا يُظْلَمُونَ وَلَا يَشَاءُ مَن يُزَكِّي اللَّهَ

50. Let-look [*you^s*] how *yaftaronaa* (*they^z craft a lie for fraudulent end*) on Allah the untruth^x and sufficed by it^x a sin^x manifest^x.

الْكَذْبُ اللَّهُ عَلَى يَقْتَرُونَ كَيْفَ أَنْظَرَ
مُبِينًا إِثْمًا بِمَهْ وَكَفَى

51. Have not seen [*you^s*] to whom^r they^z *oto* (*had been accorded/given*) a lot of The Book they^z believe by the *jeb'te*¹¹² (*idol deities besides Allah*) and the *Tta'ghoo'te*¹¹³ (*devil/ orrule by tyrant or irreligious-man-made system*) and say they^z for whom^r they^z disbelieved: those (*are*) *ahda* (*of better/have more aright-guidance*) than who^r they^z believed a path.

مَنْ نَصَبَّا أُوتُوا الدِّينَ إِلَى تَرَأْمَهُ
بِالْجَهَنَّمِ يُؤْمِنُونَ الْكِتَابَ
كَفَرُوا لِلَّذِينَ وَيَقُولُونَ وَالظَّفَوْتَ
ءَامَنُوا اللَّذِينَ مِنْ أَهْدَى هَنَوْلَاءَ
سَيِّلًا

52. Those (*are*) whom^r cursed them Allah; and whom^p Allah curses surely never [*you^s*] find for him a *na'sseeran* (*multitudinous-succorer*).

يَلْعَنُ وَمَنْ اللَّهُ لَعَنَهُمُ الَّذِينَ أُوتَيْكُ
نَصِيرًا لَهُ تَحْدَدَ فَلَنَ اللَّهُ

53. Or for them a lot of the proprietorship so then not *you'a'tona* (*they^z accord/give*) the mankind a *na'qeera*¹¹⁴ (*tiny dot on the head cap of the date-stone*).

لَا إِذَا الْمُلْكُ مَنْ نَصَبَّ لَهُمْ أَمَّ
نَقِيرًا النَّاسَ يُؤْتُونَ

54. Or they^z envy the mankind over what Allah *aa'ta* (*accorded/gave*) them of His munificence; then *qad* (*already and affirmatively*) *aa'tayna* (*We accorded/given*) *aala*¹¹⁵ (*family of/ house of/ kin of/ the notables of the family*

ءَاتَنَهُمْ مَا عَلَى النَّاسَ حَسْدُونَ أَمَّ
ءَالَءَالَءَاتَيْنَا فَقَدْ فَضَلْمَهُ مِنْ اللَّهِ
وَأَتَيْنَهُمْ وَالْحِكْمَةُ الْكِتَابُ إِبْرَاهِيمَ

¹⁰⁸ So it is “*its^w rears*” = أَدِبَارَهُمْ “أَدِبَارَهَا” “not “*their rears*,” as this could mean: أَدِبَارَهُمْ“

¹⁰⁹ The word “*يُزَكِّونَ*” here means they^z exculpate and *lauded* themselves! See *الطبرى* and *اللسان*

¹¹⁰ The word “*wrongs*” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

¹¹¹ The word “*fatila*” = فَتِيلًا means the skin-slough/the thread in the cleft of a date-stone, i.e. example of *paucity* for closeness to nothingness.

¹¹² That is idle deities besides Allah, such as foreteller, magician, or idles!

¹¹³ The word “*at-Taghoof*” = الطَّاغُوتُ has several meanings; see the *Lexicon* attached to this *Translation*.

¹¹⁴ The word “*nageera*” = نقيرًا means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule* value; example of *paucity* for contemptible sum.

¹¹⁵ The word “*آل*” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders! It is used to *ennoble* and *dignify*.

of Ebraheema (Abraham) the book and the *hekmat*¹¹⁶ (*wisdom*)^w and *aa'tayna* them a great proprietorship.

55. So of them who^p [he] believed by him/it^x and of them who^p [he] repelled *a'n* (*regarding*) him/it^x and sufficed by Hell^w a *Sa'era*^w (*intensely kindling Fire*).

56. Verily who^r they^z disbelieved by Our *Aya'te*^w (*messages*) will *nussley*¹¹⁷ ([*We*] *broil*) them (*on/by*) a Fire^w; every-when¹¹⁸ ripened-she^{y119} their skins^x We substituted them skins^x other than it^{w120} so that they^z taste the torment; verily Allah [was] Mighty *Hakeeman*¹²¹ (*infinite hekmah*¹²² *Possessor*).

57. And who^r they^z believed and they^z worked the righteous-works^w [*We*] shall admit them (*into*) *paradises*^w/gardens^w run^w from under it^w the rivers immortals they^z (*are*) in it^w forever; for them in it^w (*are*) spouses (*wives*) *mutta'bharaton*^w (*she-they had been purged*)^w; and [*We*] admit them (*into*) a compounded shade (*i.e. shaded shades*).

58. Verily Allah commands you^z to *toaddo*¹²³ (*personally deliver or pay the full obligations of* the *amana'tee*¹²⁴ (*the entrusted: possessions/ responsibilities/ duties*) to their owners¹²⁵; and if you^c ruled among the mankind that you^z rule by the justice; verily Allah, (*is*) *ne'emma*¹²⁶ (*what excellent*) [*He*] exhorts¹²⁷ you^b by it^x; verily Allah [was] *Sa'mean*¹²⁸ (*Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer*), *Basseeran* (*keen: Seer/- comprehensive Knower of the facts and their ultimate consequences*).

عظيماً ملكاً

صَدَّ مَنْ وَمِنْهُمْ بِهِ ءَامَنَ مَنْ فَمِنْهُ
سَعَى بِهِمْ وَكَفَى عَنْهُ

سَوْفَ بِعَيْنِنَا كَفَرُوا الَّذِينَ إِنْ
جُلُودُهُمْ نَضَجَتْ كَلَمَا نَارًا نُصْلِيهِ
لَيَذُوقُوا غَيْرَهَا جُلُودًا بَدَلْنَاهُمْ
غَيْرًا كَانَ اللَّهُ إِنْ الْعَذَابُ
حَكِيمًا

الصَّالِحَاتِ وَعَمِلُوا ءَامَنُوا وَالَّذِينَ
نَحْتَهَا مِنْ تَجْرِي جَسَّتْ سَنْدَلَهُمْ
فِيهَا هُمْ أَبْدَا فِيهَا خَلَدَنَ الْأَهْمَرُ
ظَلِيلًا ظَلَّا وَنَدَلَهُمْ مُطَهَّرَةً أَزْوَاجٍ

الْأَمْنَتْ تُؤْدُوا أَنْ يَأْمُرُكُمُ اللَّهُ إِنْ
النَّاسُ بَيْنَ حَكْمَتْ وَإِذَا أَهْلَهَا إِلَى
نَعِيَّا اللَّهُ إِنْ بِالْعَدْلِ نَحْكُمُوا أَنْ
سَيِّعًا كَانَ اللَّهُ إِنْ بِمَيْهَ يَعْظِمُكُ
بَصِيرًا

¹¹⁶ The English word “*wisdom*” is *highly inadequate* term to describe its supposed Arabic equivalent “*hekmah*!” See the *Lexicon* attached to this *Translation*, for an exposition!

¹¹⁷ The word “*صلية*” transliterated “*nusley*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

¹¹⁸ The “*ما*” in “*لما*” is the “*time*” “*ما*” example: *لما أكلتم مادمت صائمًا* = I talk (*to*) you not *while* you are *fasting*!

¹¹⁹ The word “*نضجت*” in “*نضجت*” = “*ripened*,” and *not “burned”*, as some maintain! As *linguistically* “*نضج*” = *طَبَخ* = *cooked, not burned*. If “*burned*” was intended the text *would have said* *so!* انطَبَخَ أَوْ “*نضَجَ*” = *نضَجَ*

¹²⁰ The pronoun “*it*” here is used for, as the *Merriam Webster Dictionary* says: “a group or classification of individuals or thing.” Thus, this “*it*” means the *skins!*

¹²¹ See the *Lexicon* attached to this *Translation* for an exposition on the words “*الحكيم*” and “*حَكِيم*”!

¹²² See the *Lexicon* attached to this *Translation* for “*hekma*”

¹²³ With respect the word “*toaddo*,” it is to be noted that it is from “*أداء*,” meaning: *personally performing (the obligation)*, e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative!* This is in *contrast* to “*wafda*” = “*وَفِي*” *paid the full obligations in any way!!*

¹²⁴ The word “*amana't*” is the plural of “*amanah*,” “*أمانة*,” which has several meanings: (1) entrusted possession(s) to a trustworthy keeper; (2) any duty or responsibility that is charged by one to another.

¹²⁵ The word “*أهلهَا*” means their: owners, deservers, worthy of it!

¹²⁶ The “*ما*” in “*نعمًا*” is the particle which *most*, if not *all*, translators either *ignore (intentionally or not)* or *misinterpret* as “*of!*” This particle according to the linguists and the majority of The Qur'an commentators say that it's *extra* but meant to *intensify* the action it modifies! This author is among those who do *not* believe that there is a *single letter in The Qur'an which is extra per se!* But surely this “*ما*” and some times “*من*” *are for intensification!* Some tome it is referred to as “*ما المصدريّة*” = the infinitive *ma!*

¹²⁷ The word “*يَعْظِمُكُمْ*” rooted in “*وَعَظَ*” = “*exhorted*” / “*admonished*,” and “*مَوْعِظَةً*” could mean: *exhortation or admonition!*

¹²⁸ See an *elaboration* of the word “*Sameean*” in the *Lexicon* attached to this *Translation!*

59. O you who^r they^z believed let-obey you^z Allah and let-obey you^z the messenger and the command possessors¹²⁹ of you^b; then *en (if)* mutually you^c altercated in a thing^x then *ruddoho*¹³⁰ (*let-forthwith-return it^x you^z*) to Allah and the messenger *en (if)* you^c were believing by Allah and The Day [The] Last; *tha'leka (afar-that-it)*^x (*is*) *khayron (choicer/ superior/-worfier)* and *absa'no*¹³¹ (*perfecter and beautifuler*) *ta'aneelan (ultimate:construing/ explanation)*.

اللَّهُ أَطْبَعُوا إِمَّا مَنْ آمَنَ بِاللَّهِ إِنَّمَا
مِنْكُمُ الْأَمْرُ وَأَوْلَى الْرَّسُولُ وَأَطْبَعُوا
اللَّهُ إِلَى فَرْدُوهُ شَيْءٌ فِي تَنْزِعَتُمْ فَإِنْ
بِاللَّهِ تُؤْمِنُونَ كُنْتُمْ إِنْ وَالرَّسُولُ
وَأَحَسَّنُ حَيْرَ ذَلِكَ الْآخِرُ وَالْيَوْمُ
تَأْوِيلًا

60. Havenot seen [you^s] to whom^r they^z claim that they believed by what (*had been*) descended to you^g and what (*had been*) descended of before you^g; they^z want to mutually adjudicate to the *Ttaghoot*¹³² (*the devil/-devil's rule/ the tyrant or his rule/ an irreligious-man-made system*)^x and *qad* (*already and affirmatively*) (*had been*) commanded they^z to disbelieve they^z by it^x; and wants the Satan to misguide them an afar misguidance.

أَنَّهُمْ يَزْعُمُونَ الَّذِينَ إِلَى تَرَأْلَهُ
مِنْ أُنْزَلَ وَمَا إِلَيْكَ أُنْزَلَ بِمَا آمَنُوا
إِلَى يَتَحَاَكُمُوا أَنْ يُرِيدُونَ قَتْلَكَ
بِهِ يَكْفُرُوا أَنْ أَمْرُوا وَقَدْ أَطْبَعُوْتُ
ضَلَالًا يُضْلِلُهُمْ أَنَّ الشَّيْطَانَ وَيُرِيدُ
بَعِيدًا

61. And if (*had been*) said for them: let-come you^z to what Allah descended and to the messenger you^g saw the hypocrites repel *a'n* (*regarding*) you^g *ssododan*¹³³ (*decisive-repelling*).

اللَّهُ أَنْزَلَ مَا إِلَى تَعَالَوْا هُمْ قَبْلَ وَإِذَا
الْمُنْفِقِينَ رَأَيْتَ الرَّسُولَ وَالَّ
صُدُودًا عَنْكَ يَصْدُونَ

62. Then how if/then¹³⁴ betided^w them a disaster^w by what advanced^w their hands^w; afterwards they^z came (to) you^g *yablefona* (*swearing they^z*) by Allah *en (not)* we wanted except *ehsanan*¹³⁵ (*benevolence and reverence*) and harmony.

قَدْ مَتَّ بِمَا مُصِيَّةً أَصَبَّتُهُمْ إِذَا فَكَيْفَ
إِنْ بِاللَّهِ مُخْلِفُونَ جَاءُوكَ ثُمَّ أَيْدِيهِمْ
وَتَوْفِيقًا حَسِنَتَا إِلَّا أَرْدَنَا

63. Those (*are*) whom^r Allah knows what (*is*) in their hearts so let-shun [you^s] *a'n* (*regarding*) them and let-exhort¹³⁶ them [you^s] and so let-say [you^s] for them in their selves^w an eloquent say.

فِي مَا اللَّهُ يَعْلَمُ الَّذِينَ أُلْتِئَكَ
وَقُلْ وَعِظَمُهُمْ عَنْهُمْ فَأَغْرِضْ قُلُوبَهُمْ
بِلِيْغاً قَوْلًا أَنْفُسَهُمْ فِي هُمْ

64. And not We sent of a messenger except to (*be*) obeyed [he] by Allah's leave; and had that they *edh* (*when*) *dhalamoa*¹³⁷ (*they^z wronged to*) their selves^w came they^z

لِيُطَاعَ إِلَّا رَسُولٌ مِّنْ أَرْسَلْنَا وَمَا
ظَلَمُوا إِذْ أَنْهُمْ وَلَوْ أَنَّ اللَّهَ يَأْذِنَ

¹²⁹ That is the designated authority over you!

¹³⁰ The word “فَرْدُوهُ” is rooted in “رَدَّ” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*had*) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.^w” (S4: 86)!

¹³¹ There is no English word for أَحْسَن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

¹³² The word “*at-Taaghoot*” = “*الطاغوت*” the “*devil*”, or “*rule by the devil*,” “*the tyrant*” or “*the rule by the tyrant*,” an “*irreligious-man-made system*” invested with authority to supposedly achieve various societal or scientific good ends!

¹³³ The word “*sododan*” = “*صدوداً*” could be (1) quasi-infinitive noun (اسم مصدر) implying a strong repelling; (2) or infinitive noun for “*صد*,” implying a repetitive repelling; or (3) a plural for the word “*sadd*” = “*صد*,” singular repelling, away in *disgusts* and *disbelief*, and thus the *plural* is “*repulsion*” = “*صدوداً*,” is the *infinitive* noun implying *decisive turning away* of their faces in disagreement and disbelief by *every* one of the hypocrites *every time*!

¹³⁴ This “إِذَا” is not a conditional article, See *أعراب القرآن، لـ محمود صافي!*

¹³⁵ When this great *Ayah* exposed the unbelievers for seeking judgment from other than Allah and His Messenger, they swore that all they wanted “an all around beautiful work (of their action, to avoid sensitivities and the like) and a real harmony!

¹³⁶ The word “*عَظَمُهُمْ*” rooted in “*وَعَظَ*” = “*exhorted*” or “*admonished*,” see footnote 979 above regarding “*وَعَظَ*”!

¹³⁷ See the Lexicon attached to this Translation for “*ظَالِمٌ*” = “*ظالم*” = “*injustice-doer*” and “*wronger!*”

(to) you^g then *istaghfaro*¹³⁸ (*they^z sought forgiveness*) (*from*) Allah and *istaghfara* (*sought forgiveness*) for them the messenger surely they^z (*would have*) found Allah *Tanwaban* (*iterative Relent*) *Raheeman* (*iterative mercy Giver*).

65. So no, by your^r Lord not they^z believe until they^z adjudicate you^g in what wrangled among them; afterwards not find they^z in their selves^w (*any*) constraint¹³⁹ of what you^g judged and they^z submit a full-submission¹⁴⁰.

66. And had surely We (*had*) written on them that let-kill you^z yourⁿ selves^w or let-exit you^z from yourⁿ homes^w not (*would have*) done it^x they^z except a few of them; and had that they did what they^z (*were being*) exhorted¹⁴¹ by it^x surely [was] *khayran* (*choicer/ superior/worthier*) for them and harder a firmness (*for their faith*).

67. And then surely *aa'taynahum* (*We would have accorded/given them*) from *ladon*¹⁴² (*directly and possessively from*) Us a great remuneration.

68. And surely We (*would have*) aright-guided them *sserattan* (*single and specific path*) straight.

69. And whoever [*he*] obeys Allah and the Messenger then those (*are*) with whom^r Allah *an'ama*¹⁴³ (*graced bounteously and ennoblingly the most desirable and delighting boons*)¹⁴⁴ on them of the prophets and the *sseddeeqena*¹⁴⁵ (*indeed the steadfast affirmers and ever practicers of the truth*), and the martyrs and the *ssaleheena* (*righteous-people*); and *hasona* (*what ultimately perfected and beautified*) (*are*) those companionate¹⁴⁶.

70. *Tha'leka* (*afar-that-it*)^x (*is*) the munificence from Allah and sufficed by Allah Omniscent.

اللَّهُ فَاسْتَغْفِرُواْ جَاءُوكَ أَنفُسُهُمْ
اللَّهُ لَوْجَدُواْ الرَّسُولُ لَهُمْ وَاسْتَغْفِرُ
رَحِيمًا تَوَابًا

حَتَّىٰ يُؤْمِنُوْنَ لَا وَرَبَّكَ فَلَا
لَا شَمَّ بَيْنَهُمْ شَجَرٌ فِيمَا يُحَكِّمُوْكَ
مِمَّا حَرَجَّا أَنفُسُهُمْ فِي سَجَدُوا
تَسْلِيْمًا وَسَلَمُواْ قَضَيْتَ

أَقْتُلُواْ أَنْ عَلَيْهِمْ كَتَبَنَا أَنَا وَلَوْ
مَا دَيْرُكُمْ مِنْ أَخْرَجُواْ أَوْ أَنْفَسُكُمْ
فَعَلُواْ أَهْمَهْ وَلَوْ مِنْهُمْ قَلِيلٌ إِلَّا فَعَلُوهُ
هُمْ خَيْرًا لَكَانَ بِهِ يُوَعَظُونَ مَا
تَشَيْتَا وَأَشَدَّ

عَظِيْمًا أَجْرًا لَدُنَّا مِنْ لَا تَيْنَهُمْ وَإِذَا
مُتَّقِيْمًا صِرَاطًا وَلَهُدِيْتُهُمْ

مَعَ فَأُولَئِكَ وَالرَّسُولُ اللَّهُ يُطْعِمُ وَمَنْ
النَّبِيْعَ مَنْ عَلَيْهِمْ اللَّهُ أَنْعَمَ الَّذِينَ
وَالصَّابِرِينَ وَالشُّهَدَاءِ وَالصَّدِيقِينَ
رَفِيقًا أُولَئِكَ وَحَسْنَ

بِاللَّهِ وَكَفَىْ اللَّهُ مِنَ الْفَضْلِ ذَلِكَ
عَلِيْمًا

¹³⁸ The word *istaghfara*=“طلب الغفران” = “استغفر” = “[*he*] sought forgiveness!” In English there is *no seemly way* to say: “استغفر” *per sel*. So I settled for saying: “[*he*] sought forgiveness!”

¹³⁹ The word حرج “أضيق الضيق” = “حاجز” see “اللسان,” e.g.: if you were to get *two identical sheets of paper* and put them *congruently* against one another *the space between them* is called “حرج,” that is there is practically nothing *narrower* than that space between the two sheets of paper! Also, “حرج” could mean “sin!”

¹⁴⁰ The word تسلیماً is *infinitive* noun for submit! Hence, it is to be qualified by affixing *full* to it; as submissively is an adverb not an infinitive noun!

¹⁴¹ The word يوعظون “وعظ” = “exhorted” / “admonished,” and موعظة “موعظة” could mean: *exhortation or admonition!*

¹⁴² The word *ladon* is *closer than* “عند” as you can say: “عند” *لدن*, “عند” *لدن* which is *closer spatially and more specific!* So, “directly and possessively from” (You) seems to indicate such *closereness!* See “اللسان”!

¹⁴³ The word *an'ama* denotes five distinct ideas: (1) said: yes, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no English word* to express all the various ideas denoted by *انعم!* So, the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting!*

¹⁴⁴ See the Lexicon attached to this Translation for “ne'amal” (“boon”)?

¹⁴⁵ The word صدِيقِينَ “صدِيقِينَ” means they who are *indeed steadfast affirmers and practitioner of the truth!*

¹⁴⁶ The word رفِيقًا “رفِيقًا” is either (حل) adverbial or (تعيَّن) specitative, in both instances meaning *each companion!*

71. O you who ^r they ^z believed let-take you ^z your ⁿ precaution so let-bolt you ^z (in military) detachments or let-bolt you ^z together.

حَذِّرُكُمْ حُذِّرُوا إِمَّا مُّنْتَهَا إِنْ تَأْتِي

جَمِيعًا أَنْفَرُوا أَوْ ثَبَاتٍ فَانْفَرُوا

72. And verily of you ^b certainly who^p [he] surely assuredly¹⁴⁷ loiters; then *en* (*if*) betided ^w you ^b a disaster ^w said [he]: *qad* (*already and affirmatively*) *an'ama*¹⁴⁸ (*graced bounteously and ennoblingly the most desirable and delighting boons*)¹⁴⁹ Allah on me *edh* (*when*) not [I] was with them *sha'heean* (*witnesser*).

فَإِنْ لَّيْبَطَّنَ لَمَنْ مِنْكُمْ وَإِنْ
الَّهُ أَنْعَمْ قَدْ قَالَ مُّصِيْبَةً أَصَبْتُكُمْ

شَهِيدًا مَعَهُمْ أَكْنَ لَمَّا إِذْ عَلَى

73. And indeed *en* (*if*) betided you ^z munificence ^x from Allah surely assuredly¹⁵⁰ say they ^z as if not was between you ^b and [between] him affection: *yalayta* (*O, for a longing that*) I was with them so [I] win a great win.

لَيَقُولَنَّ اللَّهُ مَنْ فَضْلُ أَصَبَّكُمْ وَلَيَنْ
مَوْدَةً وَبَيْنَهُمْ يَبْتَكُمْ تَكُنْ لَمَّا كَانَ
فَوْزًا فَفَوْزُ مَعَهُمْ كُنْتَ يَلْيَتِنِي
عَظِيمًا

الَّذِينَ اللَّهُ سَبِيلٌ فِي فَلِيُّقْتَلِنِ
بِالآخِرَةِ الَّذِيَا الْحَيَاةَ يَشْرُونَ
أَوْ فَيُقْتَلَنَّ اللَّهُ سَبِيلٌ فِي يُقْتَلِنِ وَمَنْ
عَظِيمًا أَجْرًا أُتَيْهِ فَسُوفَ يُغْلَتْ

74. So let-mutually fight in Allah's path who ^r they ^z sell¹⁵¹ the life ^w (*of*) the world ^w by the Hereafter ^w and whoever [he] mutually fights in Allah's path then [he] (*is to be*) killed or [he] prevails so will *nua'tehe* (*We accord/allot him*) a great remuneration.

الَّهُ سَبِيلٌ فِي تُقْتَلُونَ لَا لَكُمْ وَمَا
الرِّجَالُ مِنْ وَالْمُسْتَضْعَفُونَ
رَبَّنَا يَقُولُونَ الَّذِينَ وَالْوَلَدُونَ وَالنِّسَاءُ
أَهْلُهَا الظَّالِمُ الْقَرِيْبُ هَذُو مِنْ أَخْرَجَنَا
وَأَجْعَلَ وَلِيَا لَدُنَّكَ مِنْ لَنَا وَأَجْعَلَ
نَصِيرًا لَدُنَّكَ مِنْ لَنَا

75. And what (*is*) for you ^b not mutually fight you ^z in Allah's path and¹⁵² the *musta'dh'afeenda*¹⁵³ (*deemed weaklings*) of the men and the women and the children who ^r say they ^z: our Lord let-exit us [You ^s] from this ^w the village ^w the *dha'leme*¹⁵⁴ (*injustice-doer*) (*are*) its ^w folks; and let-make [You ^s] for us from *ladon*¹⁵⁵ (*directly and possessively from*) You ^g *awa'leyan* (*guardian/ally*) and let-make [You ^s] for us from *ladon* You ^g a *na'sseeran* (*multitudinous-succorer*).

76. Who ^r they ^z believed mutually they ^z fight in Allah's path; and who ^r they ^z disbelieved mutually they ^z fight in the *Ttaghoot's* (*devil/devil's rule/tyrant or his*

الَّهُ سَبِيلٌ فِي يُقْتَلُونَ إِمَّا مُّنْتَهَا
سَبِيلٌ فِي يُقْتَلُونَ كَفُرُوا وَالَّذِينَ

¹⁴⁷ The "ل" in "لِيَطَّنِ" and also "لِيَقُولَنِ" in the next *Ayah* # 73, are *juratory* "القسم" = "القسم" = "التأكيد" = "التأكيد" i.e. "affirmation, expressed in both cases by "assuredly"!"

¹⁴⁸ See footnote 142 above regarding "an'ama!"

¹⁴⁹ See the *Lexicon* attached to this *Translation* for "ne'amal?" ("boon")!

¹⁵⁰ The "ل" in "لِيَقُولَنِ" is a *juratory* "القسم" = "القسم" = "التأكيد" amounting to "التأكيد" i.e. affirmation, expressed here by "assuredly"!

¹⁵¹ That is they *exchange* the life of the world for the Hereafter, i.e. *they get the Hereafter*. Also, "يُشْرُونَ" = they *sell* and "وَشَرُوهُ بِشَنْ وَ كَانُوا فِيهِ مِنَ الْأَهْدِينَ" = *purchase!* Example: "وَشَرُوهُ بِشَنْ وَ كَانُوا فِيهِ مِنَ الْأَهْدِينَ" i.e. "And sold him they by a paltry price, counted silver coins!"¹⁵¹ And they were in him of the *zahedeen*, (*low-estimators, deemed him insignificant!*)" (S12: 20).

¹⁵² This "and" and the two following are *copulative particles* = "حروف عطف," according to many *Qur'an* commentators!

¹⁵³ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

¹⁵⁴ The word "ظالم" = "فَاعِلُ الظَّالِمِ" = "the injustice-doer," as "الظَّالِم" = "injustice!" Also, in this *Ayah*, the word "الظَّالِم" is to qualify the word "أهْلُهَا" in "أهْلُهَا," which is *singular* or *plural*! So here the "village" is Makkah, thus, in honor for this particular "village" the "wrong" is *not associated with it*, like in almost all other villages mentioned in The *Qur'an*, but to *its people!* And here since the "أهْلُهَا" could be treated as *plural* or *singular*, the singular is used to perhaps indicate that *every* one of them was a *wronger* or the over whelming *majority* of them were so!

¹⁵⁵ The word "لدن" is *closer than* "لدن" as you can say: "عَنْدِي مَالٌ وَالْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ" thus, which closer spatially and more specific! So, "directly and possessively from" (You) seems to indicate such *closeness!* See *اللسان*!

rule / an irreligious-man-made system)'s path; so let-mutually fight you^z the Satan's *aw'leyaa*¹⁵⁶ (guardians-allies); verily the Satan's scheme [was] feeble.

77. Have not [you^s] seen to whom^r (had been) said for them: let-check you^z yourⁿ hands^w and *aqemo*¹⁵⁷ (let-you^w uphold/ sustain the prescribed obligations of) the Prayer^w and *aa'to* (let-you^z fulfill) the *Zakata*¹⁵⁸ (prescribed percentage of personal possessions)^w; then *lamma* (when/-whence) (had been) written on them the fighting suddenly a team of them *yakhsawna* (they^z reverently-fear) the mankind as Allah's *khashya'te* (reverent-fear) or a harder *khashya'tan* (= *khashya'te*); and said they^z: our Lord wherefore wrote You^g the fighting on us; *lawla* (why have not) delayed us You^g to a near *ajalen*¹⁵⁹ (term-limit); let-say [you^s]: the world's^w *mat'ao* (resource for transitory worldly delight) (is) little while the Hereafter^w (is) *khayron* (superior/worthier) for whom^p *ettaqa* (he had reverently guarded not to displease Allah); and not *todh'lamoona*¹⁶⁰ (to be wronged you^z) a *fa'tila* (the entwined skin slough/ thin thread in the slit of a date-stone).

78. Wherever you^z be overtakes you^b the death and albeit you^z were in towers *mushayyada'ten*¹⁶¹ (well loftily built and calcite-covered)^w; and *en* (if) betides them a *hasanaton*^w (meritorious-deed)^w they^z say: this^w (is) from *enda* (by munificence of/ by Rule of) Allah; and *en* betides them *sayyeaton*^w (demeritorious-deed)^w they^z say: this^w (is) from *endeka* (issuing from you^g); let-say [you^s]: all (are) from *ende* (= *enda*) Allah; then what (is) for these[the] people almost understand not a discourse.

79. What betided you^g of *a hasanaten*^w (meritorious-deed)^w so (it^w is) from Allah; and what betided you^g of a *sayyeaten*^w (demeritorious-deed)^w then (it^w is) from your^t self^w; and We sent you^g for the mankind a messenger; and sufficed by Allah *Sha'heean* (Witnesser/Testifier).

80. Whoever [he] obeys the Messenger so *qad* (already and affirmatively) [he] obeyed Allah; and whoever [he] diverted then not We sent you^g over them a *ha'feedhan*¹⁶² (multitudinous keeper-up).

الشَّيْطَنُ أَوْلَاءَ فَقَتَلُوا الظَّاغِنُ
ضَعِيفًا كَانَ الشَّيْطَنُ كَيْدَ إِنَّ

كُفُوا لَهُمْ فِيلَ الَّذِينَ إِلَى تَرَ أَلْقَ
وَأَتُوا الصَّلَاةَ وَأَقِيمُوا أَيْدِيْكُمْ
إِذَا الْقِتَالُ عَلَيْهِمْ كُتِبَ فَمَا الْرُّكُوْةَ
كَحْشِيَّةَ النَّاسَ سَخَّنُوا مِنْهُمْ فَرَيْقٌ
لِمَ رَبَّنَا وَقَالُوا حَشْيَةَ أَشَدَّ أَوْ أَلَّهَ
إِلَى أَخْرَتِنَا لَوْلَا الْقِتَالَ عَلَيْنَا كَتَبَ
قَلِيلٌ الدُّنْيَا مَتَّعْ قُلْ قَرِيبٌ أَجَلٌ
تُظْلَمُونَ وَلَا أَتَقَ لَمَنْ خَيْرٌ وَالْأُخْرَةُ
فَتَبَّلًا

وَلَوْ أَمْوَاتٌ يُدْرِكُمْ تَكُونُوا أَيْنَمَا
تُصِيبُهُمْ وَإِنْ شَيْدَةَ بُرُوجٍ فِي كُنْتِمْ
اللَّهُ عِنْدِهِ مِنْ هَذِهِ يَقُولُوا حَسَنَةٌ
مِنْ هَذِهِ يَقُولُوا سَيِّئَةٌ تُصِيبُهُمْ وَإِنْ
فَمَالَ اللَّهُ عِنْدِهِ مِنْ كُلِّ قُلْ عِنْدَكَ
يَفْقَهُونَ يَكَادُونَ لَا الْقَوْمُ هَنُؤَلِّهُ
حَدِيثًا

وَمَا اللَّهُ فِيمَ حَسَنَةٌ مِنْ أَصَابَكَ مَا
نَفْسَكَ فِيمَ سَيِّئَةٌ مِنْ أَصَابَكَ
وَكَفَى رَسُولًا لِلنَّاسِ وَأَرْسَلْنَاكَ
شَيْدَةَ بِاللَّهِ

اللَّهُ أَطَاعَ فَقَدَ الرَّسُولُ يُطْعَمُ مِنْ
عَلَيْهِمْ أَرْسَلْنَاكَ فَمَا تَوَلَّ وَمَنْ
حَفِظَ

¹⁵⁶ The word “أولياء” could also mean, among them: *protector, friend*.

¹⁵⁷ The word “أقيموا” is rooted in “أقام” = *uphold/sustain/maintain*!

¹⁵⁸ See the *Lexicon* attached to this *Translation* for what is exactly the *Zakah*, and what its *implications* are!

¹⁵⁹ The word “الأجل” means term-limit, see *اللسان*!

¹⁶⁰ The word “wrongs” has myriads of meanings, among them: *curtails or diminishes*, as in this *Ayah*!

¹⁶¹ The word “مشيدة” = “*mushayyadah*” is an *adjective* describing *well, loftily built and covered by calcite!* See *اللسان*!

¹⁶² The word “حفظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

81. And say they: ^z obedience; then if *barazo*¹⁶³ (they ^z noticeably-went forth) from *ende* (*your^t vicinity/quarters*), *bayyata*¹⁶⁴ (*nocturnally harbored an assault*)¹⁶⁵ a *ta'efa'ton*^w (*band/group/faction/party*)^w of them other than which ^x says [*you^s*]/it^w (*the group*)¹⁶⁶; and Allah writes what *youbayyetona* (*they ^z nocturnally harboring of assault*); so let-shun *a'n* (*regarding*) them [*you^s*] and let-trust [*you^s*] on Allah; and sufficed by Allah a Custodian.

مَنْ بَرَزُوا فَإِذَا طَاعَةً وَيَقُولُونَ
الَّذِي غَيْرَ مِنْهُمْ طَابِقَةٌ بَيْتٌ عِنْدَكُمْ
يُبَيِّنُونَ مَا يَكْتُبُ وَاللَّهُ تَقُولُ
الَّهُ عَلَى وَتَوْكِلْ عَنْهُمْ فَأَعْرِضْ
وَكِيلًا بِاللَّهِ وَكَفَنَ ﴿٤٦﴾

82. Do then not they^z ruminate The Qur'an^x; and had [*it^x*] been from *ende* (*springing of*) other than Allah surely they^z (*would have*) found in it^x difference multitudinous.

مَنْ كَانَ وَلَوْ أَقْرَأَهُ الْقُرْآنَ يَتَدَبَّرُونَ أَفَلَا
أَخْتَلَفَا فِيهِ لَوْجَدُوا اللَّهُ غَيْرَ عِنْدَ
كَثِيرًا ﴿٤٧﴾

83. And if came (*to*) them a matter^x of [*the*] security or [*the*] fear¹⁶⁷ they^z broadcasted by it^x; and had *raddo*¹⁶⁸ (*forthwith-returned they^z it^x*) to the messenger and to the command-possessors of them surely knew it^x who^t they^z deduce it^x of them; and *lawla* (*had it not been for*) Allah's munificence on you^z and His mercy^w surely you^z (*would have*) *ettaba'atom* (*closely-followed you^z*) the Satan save a few.

أَوْ الْآمَنْ مَنْ أَمْرَ جَاءَهُمْ وَإِذَا
إِلَى رَدُّهُ وَلَوْ بِهِ أَذَاعُوا الْخَوْفَ
لِعَلْمَهُ مِنْهُمْ الْأَمْرُ أَوْلَى إِلَى الرَّسُولِ
فَضُلْ وَلَوْلَا مِنْهُمْ يَسْتَبْطُونَهُ الَّذِينَ
لَا تَبْعَثُنَّ وَرَحْمَتَهُ عَلَيْكُمْ اللَّهُ
قَلِيلًا إِلَّا الشَّيْطَنُ ﴿٤٨﴾

84. So let-mutually fight [*you^s*] in Allah's path; not (*to be*) charged [*you^s*] except your^t self^w; and let-incite [*you^s*] the believers *asa* (*craving a deed beyond one's means/may*) Allah to check *ba'asa* (*warfare/might*) (*of*) whom^t they^z disbelieved; and Allah (*is*) harder *Ba'asan* (= *ba'asa*) and harder *tankeelan* (*punishing-deterrent*).

إِلَّا تَكْلُفُ لَا اللَّهُ سَبِيلٌ فِي فَقْتِ
عَسَى الْمُؤْمِنِينَ وَحْرَضَ نَفْسَكَ
وَاللَّهُ كَفُرُوا الَّذِينَ بِأَنْ يَكْفُ أَنَّ اللَّهَ
تَعَكِّلَا وَأَشَدُ بَأْسًا أَشَدُ ﴿٤٩﴾

85. Whoever [*he*] intercedes a *hasanatan*^w (*meritorious-deed*)^w intercession^w for him is a lot¹⁶⁹ of it^w; and whoever [*he*] intercedes a *sayyeatan*^w (*demeritorious-deed*)^w intercession^w for him is a *keflon*¹⁷⁰ (*sufficient portion/-similar*) of it^w; and Allah [was] over everything *Muqeetan*¹⁷¹ (*Omnipotent/-Sustainer of time and place for all things*).

لَهُدِ يَكْنِ حَسَنَةً شَفَعَةً يَشْفَعُ مَنْ
شَفَعَةً يَشْفَعُ وَمَنْ مِنْهَا نَصِيبٌ
اللَّهُ وَكَانَ مِنْهَا كَفْلٌ لَهُدِ يَكْنِ سَيِّعَةً
مُقِيقًا شَيْءٌ كُلٌّ عَلَى ﴿٥٠﴾

¹⁶³ The word “بَرَزُوا” means they *noticeably* went forth, *not* just they went forth!

¹⁶⁴ The word “بَيْتٌ” = *harbored by night*, i.e. slept over it, implying *scheming* to *alter* it! See [الطبرى](#)!

¹⁶⁵ Harbored means: entertained or nourished a specified thought or feeling!

¹⁶⁶ The *hidden* pronoun in “تَقُولُ” carries *dual* meaning: (1) what *you said to them*, or (2) what *they said to you!* That is they *changed* what *you told them* or they *changed* what *they told you!* See [الذر المصورون](#), لـ [احمد الحلبى](#)

¹⁶⁷ Some Arabic linguists said that: [اللسان](#) تاج العروس See [القتل](#) = “الخوف”

¹⁶⁸ The word “رَدُّهُ” is rooted in “رَدَّ” meaning *forthwith-returned*; example the greeting must be “*forthwith- returned*,” as in this *Ayab*: “And when (*had*) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w.” (§ 4: 86)!

¹⁶⁹ The Arabic word “نَصِيبٌ” = “*nasseeb*” has several meanings, among them: (1) a lot as in luck; (2) a *portion or a share of something*. Thus, “نَصِيبٌ” is *different* from “كَفْلٌ” as noted in footnote 1021 next.

¹⁷⁰ The word “كَفْلٌ” = “*keflon*” has several meanings, among them; *sufficient*: (1) a portion, (2) like, equal, or similar (*to an already established sum of a certain quantity or quality*). Also see [الراغب](#) و [اللسان](#)

¹⁷¹ The Arabic word “مُقِيقًا” = “*Muqeetan*” has more than one meaning, (1) omnipotent (2) sustainer; (3) keeper; (4) witness; (5) determiner of time and place for all things.

86. And if (had been) greeted you ^z by a greeting ^w then let-greet you ^z by *ahsa'na*¹⁷² (excellenter) than it ^w or *ruddo*¹⁷³ (let-you ^z forthwith-return it ^w); verily Allah [was] over every-thing *Haseeban* (meticulous Reckoner).

بَأْخَسَنَ فَحَيُوا بِتَجْيِهٍ حَيْيُمٌ وَإِذَا
كُلَّ عَلَىٰ كَانَ اللَّهُ إِنَّ رُدُوهاً أَوْ مِنْهَا
حَسِيبًا شَيْءٌ

إِلَىٰ أَيْجَمَعَنُكُمْ هُوَ إِلَّا إِلَهٌ لَا إِلَهٌ
وَمَنْ فِيهِ رَبٌّ لَا أَفْيَمَةٌ يَوْمَ
حَدِيثَنَا اللَّهُ مِنْ أَصْدِقَ

وَاللَّهُ فَعَنِّنَ الْمُنْفَقِينَ فِي لَكُرْ فَمَا
أَنْ أَرِيدُونَ كَسَبُوا بِمَا أَرَكَسُهُمْ
يُضْلِلُ وَمَنْ أَنْ أَضْلَلَ مَنْ تَهْدُوا
سَبِيلًا لَهُ رَجُدَفَنَ اللَّهُ

كَفَرُوا كَمَا تَكُفُرُونَ لَوْ وَدُوا
مِنْهُمْ تَتَخِذُوا فَلَا سَوَاءٌ فَتَكُونُونَ
اللَّهُ سَبِيلٌ فِي يَهَا جَرُوا حَقَّ أُولَيَاءِ
حَيْثُ وَأَقْتُلُوهُمْ فَخَدُودُهُمْ تَزَوَّلُوا فَإِنَّ
وَلِيَّا مِنْهُمْ تَتَخِذُوا وَلَا وَجَدُ شُمُوْهُمْ
نَصِيرًا وَلَا

بَيْنُكُمْ قَوْمٌ إِلَىٰ يَصْلُونَ الَّذِينَ إِلَّا
حَصَرَتْ جَاءَ وَكُمْ أَوْ مِيشَقُ وَبَيْنُهُمْ
يُقْتَلُوا أَوْ يُقْتَلُوكُمْ أَنْ صُدُورُهُمْ
عَلَيْكُمْ لَسْلَطَهُمُ اللَّهُ شَاءَ وَلَوْ قَوْمُهُمْ
يُقْتَلُوكُمْ فَلَمْ أَعْتَلُوكُمْ فَإِنَّ فَلَقْتُلُوكُمْ
لَكُرْ اللَّهُ جَعَلَ فَمَا أَسْلَمَ إِلَيْكُمْ وَأَلْقَوَا
سَبِيلًا عَلَيْهِمْ

87. Allah; no an *elaha* (a deity) except Him; surely assuredly¹⁷⁴ gathers you ^z [He] to The *Qeyamatey's*^w (Judgment's) Day ^x no suspicion (*is*) in it^x; and who^a (*is*) *assdaqo* (more truthful) than Allah a discourse.

88. So what(*is*) for you ^b in the hypocrites *fe'a'tay'ne*^w (two: bands/parties/groups) ^w; and Allah relapsed/inverted them by what they ^z earned; do you ^z want to aright-guide whom^P Allah misled; and whom^P Allah misleads so never you^g find for him a path.

89. Longed¹⁷⁵ they ^z if¹⁷⁶ you ^z (*were to*) disbelieve as they ^z disbelieved so you ^z be coequal; so let-not *tattakhetho*¹⁷⁷ (*you ^z take and make*) of them *aw'leyaa*¹⁷⁸ (*guardians/allies*) until they ^z emigrate in Allah's path; then *en (if)* they ^z diverted then let-take them you ^z and let-kill them you ^z whence you ^z found them; and let-not *tattakhetho*¹⁷⁹ (*you ^z take and make*) of them *waleyyan*¹⁸⁰ (*guardian/ally*) and neither *nasheeran* (*iterative succorer*).

90. Except whom^r they ^z join to a people between you ^z and [between] them a *meethaqon*^{x181} (*ratified-covenant*) ^x or they ^z came (*to*) you ^b strained ^w their chests ^x to mutually fight you ^b or mutually fight their people; and had Allah willed verily He (*would have*) empowered them over you ^b; then surely they ^z (*would have*) mutually fought you ^b; so *en (if)* they ^z withdrew-/isolated (*from*) you ^b so not fought¹⁸² you ^b they ^z and they ^z cast to you ^b the *salama* (*submission/reconciliation/peace*) then not made Allah for you ^b on them a path.

¹⁷² The word أَحْسَنُ = *absane* = excellenter!

¹⁷³ The word "رُدُوها" is rooted in "رُدَّ", see footnote 1018 above regarding "رُدَّ"!

¹⁷⁴ The "ال" in "لِيَجْمَعُنَ" is a *juratory* "ال" = "الْقَسْمُ" = "الْتَّأْكِيدُ" i.e. *affirmation*, expressed here by "assuredly"!

¹⁷⁵ The word "وَدُوا", translated as "longed they" means an earnest, heartfelt desire, especially for something *beyond reach!* That is to say: what many long for is *not* going to happen!

¹⁷⁶ See the *Lexicon* attached to this *Translation* regarding "أَلَوْ"

¹⁷⁷ The word "إِتَّخَذُ" from "إِتَّخَذَ" which is "إِفْتَعَلَ" for "الْإِتَّخَادُ" as stated in *لسان العرب*, therefore, "إِتَّخَذُ" is *always* taking and presuming something about what was taken! Thus, it is *not* just the mere *taking*!

¹⁷⁸ The word "أَوْلِيَاءُ" could also mean in certain constructs: friends, protectors, allies!

¹⁷⁹ *Ibid!*

¹⁸⁰ The word "أَوْلِيَاءُ" could mean: friend, protector, or guardian/ally!

¹⁸¹ The word "مِيَثَاقٌ" = "assured covenant" and "عَهْدٌ" = covenant. See the *Lexicon* attached to this *Translation*!

¹⁸² See the *Lexicon* attached to this *Translation* regarding the effect of the particle "لَمْ" which *changes* the *present tense* to a *past tense*!

91. Shall find you^z others they^z want to have security (towards) you^z and to have they^z security (towards) their people; everywhen¹⁸³ (had been) ruddo (forthwith-returned they^z) to the fetna'te^w (warring/tumult/disbelief) ^w they^z (had been) relapsed/inverted in it^w; so en(if) not they^z withdrew/isolated (from) you^b and they^z cast/offered you^z not the salama (submission-reconciliation/peace) and they^z checked not their hands^{w184} then let-take them you^z and let-kill them you^z whence you^z grabbed¹⁸⁵ them; and ulaekum¹⁸⁶ (collective-those there/those), We made for you^b over the man authority manifest.

92. And not [was] for a believer to kill a believer except mistakenly¹⁸⁷; and whoever kills [he] a believer mistakenly then freeing a neck^{w188} mu'a'mena'ten^w (he who attained age of doing the prescribed: Prayer and fasting)^w and a de'yat^w (compensatory-blood-money)^w handed-over^w to his family^w except if that yassaddago (recipients remit as charity); then en(if) [was] [he] of a people foe¹⁸⁹ for you^b while he is a believer then freeing a neck^w mu'a'mena'ten,¹⁹⁰ and so en[was][he] of a people between you^b and [between] them a meethaqon^{x191} (ratified-covenant)^x then de'yahton handed over^w to his family^w (victim's) and freeing a neck^w mu'a'mena'ter; then whoever [he] found not (the wherewithal) then fasting two consecutive months a relentment^w from Allah and Allah [was] Omniscent Hakeeman¹⁹² (infinite hekmah¹⁹³ Possessor).

93. And whoever [he] kills a believer intentionally then his requital (is) Hell^w immortal [he] (is) in it^w; and ired on him Allah and [He] cursed him and [He] prepared for him a great torment.

94. O you, who^r they^z believed if struck/peregrinated you^c in Allah's path then let-verify you^z and let-not

أَن يُرِيدُونَ إِخْرَيْنَ سَاجِدُونَ
رُدُوا مَا كُلَّ قَوْمَهُمْ وَبِأَمْنَوْكُمْ
لَمْ فَلَنْ فِيهَا أَرْكَسُوا الْفِتْنَةَ إِلَى
وَيَكْفُوا السَّلَامَ إِلَيْكُمْ وَلِلْقَوْمِ يَعْتَلُوكُمْ
حَيْثُ وَاقْتُلُوهُمْ فَخُذُوهُمْ أَيْدِيهِمْ
لَكُمْ جَعَلْنَا وَأَوْلَيْكُمْ ثَقْتُمُوهُمْ
مِّنْ بَيْنَ سُلْطَنَنَا عَلَيْهِمْ

مُؤْمِنًا يَقْتَلُ أَن لِمُؤْمِنِ كَانَ وَمَا
خَطَا مُؤْمِنًا قَاتَلَ وَمَنْ خَطَا إِلَى
إِلَى مُسْلِمَةَ وَدِيَةَ مُؤْمِنَةَ رَقَبَةَ فَتَخْرِيرُ
كَانَ فَلَنْ يَصْدِقُوا أَن إِلَّا أَهْلَهَ
مُؤْمِنَ وَهُوَ لَكُمْ عَدُوٌّ قَوْمٌ مِّنْ
كَانَ وَانْ مُؤْمِنَةَ رَقَبَةَ فَتَخْرِيرُ
فَدِيَةَ مَيْشَقَ وَبَيْنَهُمْ بَيْنَكُمْ قَوْمٌ مِّنْ
مُؤْمِنَةَ رَقَبَةَ وَتَخْرِيرُ أَهْلَهَ إِلَى مُسْلِمَةَ
مُتَتَابِعِينَ شَهْرَيْنَ فَصَيَّامَ يَحْدُلُمَ فَمَنْ
عَلِيَّاَ اللَّهُ وَكَانَ اللَّهُ مَنْ تَوَبَّ
حَكِيمًا

فَجَزَاؤُهُ مُتَعَمِّدًا مُؤْمِنًا يَقْتَلُ وَمَنْ
عَلِيَّهُ اللَّهُ وَغَضَبَ فِيهَا خَلَدًا جَهَنَّمَ
عَظِيمًا عَذَابَهُ وَأَعْدَدَ لَعْنَهُ
فِي صَرِيْثَمْ إِذَا إِمَانُوا الَّذِيْنَ يَنْأِيْهَا
لَمَنْ تَقُولُوا وَلَا فَتَيْيَنُوا اللَّهُ سَبِيلَ

¹⁸³ The particle “ما” has many meanings, among them “time,” “برد الجو”.

¹⁸⁴ The particle “لم” applies to: isolated, offered, and checked respectively! See عراب القرآن، محمود صافي

¹⁸⁵ The word “تَقْتَلُوهُمْ” rooted in “تَقْتَلَ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “أَدْرَكَهُ بِبَصَرِهِ لَحْةً فِي النَّظَرِ” “ظَفَرَ بِهِ” “صَادَفَهُ” respectively! See البصائر and اللسان

¹⁸⁶ The word “ulaekum”=“أَوْلَيْكُمْ” is a noun of indication for the plural masculine or feminine meaning all those there!

¹⁸⁷ That is to say: circumstantially or accidentally.

¹⁸⁸ The expression “freeing a neck” is an Arabic tongue expression meaning: freeing a slave; in this case a believer slave to be freed. The word “neck” is a feminine gender, hence “neck” and so its referent “mu'amenah” is not a “she-believer” per se, but any he-who reached the age of performing the prescribed Prayer and fasting of Ramadhan, according to a great majority of scholars!

¹⁸⁹ The word “عدو” in Arabic is used for: (1) singular and (2) plural and (3) “multitudinous foe,” see الهدى and اللسان

¹⁹⁰ Regarding the word “mu'amenah” see to the explanation of footnote 1037 above!

¹⁹¹ The word “مَيْشَق”=“assured covenant” and “عَهْد”=covenant. See the Lexicon attached to this Translation!

¹⁹² See the Lexicon attached to this Translation for an exposition on the words “الحَكِيمُ” and “الْحَكِيمُ”

¹⁹³ See the Lexicon attached to this Translation for “hekma”

say you^z for whom^p [he] cast/offered [to] you^b the peace: not you^g (are) a believer *tabtaghona*¹⁹⁴ (earnestly-quest you^z) the life^w (of) the world's^w transients; hence¹⁹⁵ *enda* (by munificence of/by Rule of) Allah multitudinous spoils; like *tha'leka* (afar-that-it)^x you^c were of before; then *manna*¹⁹⁶ ([He] graced His boon^w) Allah on you^b; so let-verify you^z; verily Allah [was] by what you^z work (is) Proficient.

مُؤْمِنًا لَسْتَ أَسْلَمَ إِلَيْكُمُ الْقَوْنِيَّةِ
الَّذِيَا حَيَا عَرَضَ تَبَعُّونَ
كَذَلِكَ كَثِيرًا مَغَانِمُ اللَّهِ فَعِنْدَ
الَّهِ فَمَرَّ قَبْلَ مَنْ كُنْتُمْ
كَارَ اللَّهُ إِنْ فَتَبَيَّنَ عَلَيْكُمْ
خَيْرًا تَعْمَلُونَ بِمَا

95. Not level/even the sitters of the believers other than the *dhara're* (*plight/affliction*) possessors and the *Mojahedoona* (*the earnest fighters*) in Allah's path by their possessions and their selves^w preferred Allah the *Mojahedeena* by their possessions and their selves^w over the sitters a rank^w; and each Allah promised the Paradise^w; and Allah preferred the *Mojahedeena* over the sitters a great remuneration.

الْمُؤْمِنِينَ مِنَ الْقَنِعِدُونَ يَسْتَوِي لَأَنَّ
فِي وَالْمُجَاهِدُونَ الظَّرَرُ أَوْلَى عَنِ
فَضْلٍ وَأَنفُسِهِمْ بِأَمْوَالِهِمُ اللَّهُ سَبِيلٌ
وَأَنفُسِهِمْ بِأَمْوَالِهِمُ الْمُجَاهِدِينَ اللَّهُ
الَّهُ وَعَدَ وَكُلُّاً دَرَجَةً الْقَنِعِدِينَ عَلَى
عَلَى الْمُجَاهِدِينَ اللَّهُ وَفَضْلُ الْحُسْنَى
عَظِيمًا أَجْرًا الْقَنِعِدِينَ

96. Ranks^w from Him and a forgiveness^w and a mercy;^w and Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).

وَكَانَ وَرَحْمَةً وَمَغْفِرَةً مِنْهُ دَرَجَتِ
رَحِيمًا غَفُورًا اللَّهُ

97. Verily whom^t *tawaffahum*¹⁹⁷ (*receive them while dying*) the angels¹⁹⁸ (*while they are*) *dba'leme*¹⁹⁹ (*he-they injustice-doers*) (*to*) their selves^w said they^z: in what were you^z; said they^z: we were *mustadh'afeena*²⁰⁰ (*deemed weaklings*) in the land;^w said they^z (*the angels*): has (*it*^w) not been Allah's Earth^w vast so you^z emigrate in it^w; so those, their abode/lodging (is) Hell^w and fouled-she^y a destiny.

ظَالَّعَ الْمَلَائِكَةُ تَوَفَّهُمُ الَّذِينَ إِنْ
كَانُوا كُنْتُمْ فِيهِمْ قَالُوا أَنفُسُهُمْ
أَلَمْ قَالُوا الْأَرْضُ فِي مُسْتَضْعَفِينَ
فِيهَا فَتَهَاجِرُوا وَسِعَةُ اللَّهِ أَرْضُ تَكُونُ
وَسَاءَتْ جَهَنَّمُ مَأْوَاهُمْ فَأَوْلَئِكَ
مَصِيرًا

98. Except the *mustadh'afeena*²⁰¹ (*deemed weaklings*) of the men and [the] women and the children, (*that*) they^z cannot (*do*) a scheme and nor *yahtadoona* (*they who find and accept the aright-guidance*) a path.

أَرْجَالُ مِنَ الْمُسْتَضْعَفِينَ إِلَّا
يَسْتَطِعُونَ لَا وَالْوَلَدَانَ وَالنِّسَاءَ
سَيِّلًا يَهْتَدُونَ وَلَا حِلَّةً

99. So those *asa*²⁰² (*craving a deed beyond one's means/ may*) Allah that [He] pardons *a'n*²⁰³ (*regarding*) them; and Allah [was] *Affowwan* (*iterative Pardoner*) *Ghafooran* (*iterative Forgiver*).

عَهُمْ يَعْفُوُ أَنَّ اللَّهَ عَسَى فَأُولَئِكَ
غَفُورًا عَفُوا اللَّهُ وَكَارَ

¹⁹⁴ The word “طلب حثثاً” = “ابتغى” meaning: *earnestly quested*.

¹⁹⁵ The “فِي” in “تعليلية” is “فَعْنَدَهُ” i.e. indicative of “cause or reason!” See

¹⁹⁶ The word “إنعمة يعمها” means “يُمْنَى” in “من” That a “boon He graces it!”

¹⁹⁷ This is yet another of the Arabic tongue expression: “تَتَوَفَّاهُمُ الْمَلَائِكَةُ” “receive or have received their souls the angels;” a sort of euphemism for those people who *are dying but not yet dead!*

¹⁹⁸ Here again “*the angels*,” in the plural, may mean, and Allah knows best, the angel of death.

¹⁹⁹ See the Lexicon attached to this Translation for “فَاعِلُ الظَّلَمِ” = “ظَالِمٌ” = “injustice-doer” and “ظَلَمٌ” = “wronged”

²⁰⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

²⁰¹ *Ibid!*

²⁰² The word “*asa*” has many *implicative* meanings, see the Lexicon attached to this Translation!

²⁰³ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ”

100. And whoever [he] emigrates in Allah's path [he] finds in the land ^w/Earth ^w *moraghaman*²⁰⁴ (*route/-escape*) many and an expanse ^w and whoever [he] egresses from his house immigrant to Allah and His messenger afterwards overtakes him the death then *qad*(*already and affirmatively*) fell his remuneration on Allah; and Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).

101. And if struck/peregrinated you ^c in the Earth ^w then not on you ^b a *jonahon*²⁰⁵ (*sin*) that you ^z shorten [of] the Prayer ^w *en (ij)* you ^c feared/knew²⁰⁶ that (*might*) essay you ^b who ^r they ^z disbelieved; verily the disbelievers they ^z [were] for you ^b a foe²⁰⁷ manifest.

102. And if²⁰⁸ you ^g [was]/were in them then *aqamta*²⁰⁹ (*upheld/stood you^b*) for them the Prayer^w then let up a *ta'efa'ton*^w (*band/-group/party*)^w of them with you ^g and let take they ^z their weapons; then if they ^z kowtowed then let be they ^z from your ⁿ beyond/back; and let come another *ta'efa'ton*^w not prayed they ^z then let-pray they ^z with you ^g and let-take they ^z their precaution and their weapons; longed²¹⁰ who ^r they ^z disbelieved if²¹¹ you ^z neglect *a'n* (*regarding*) your ⁿ weapons and *amate'atey*²¹² (*baggages/furnishings/chattel/things of utility for*) you ^b so they ^z tilt on you ^b one^w *tilt*^w; and no *jonaha*(*sin*)^(is) on you ^b *en (ij)* [was] by you ^b an annoyance of rain or you ^c were ill to lay aside your ⁿ weapons; and let-take you ^z your ⁿ precaution; verily Allah prepared for the disbelievers a humiliative torment.

103. Then if finished you ^z the Prayer^w then let-remember you ^z Allah (*manneristically*)²¹³ standing, sitting and

فِي سَجْدَةِ اللَّهِ سَبِيلٌ فِي يَمْهُاجِرُ وَمَنْ
وَمَنْ وَسْعَةً كَثِيرًا مُرَاغِمًا الْأَرْضَ
اللَّهُ إِلَى مُهَاجِرًا بَيْتِهِ مِنْ بَخْرَجَ
وَقَعَ فَقَدَ الْمَوْتُ بُدْرَكَهُ ثُمَّ وَرَسُولَهُ
غَفُورًا اللَّهُ وَكَانَ اللَّهُ عَلَى أَجْرِهِ
رَحِيمًا

عَلَيْكُمْ فَلَيْسَ الْأَرْضُ فِي ضَرَبَتُمْ وَإِذَا
إِنَّ الْصَّلَاةَ مِنْ تَقْصُرُوا أَنْ جَنَاحُ
إِنَّ كَفَرُوا الَّذِينَ يَفْتَنُكُمْ أَنْ حَفْتُمْ
مُبِينًا عَدُوا لِكُرْ كَانُوا الْكُفَّارِينَ

الصَّلَاةُ لَهُمْ فَأَقْمَتَ فِيهِمْ كُتُبَتْ وَإِذَا
وَلِيَأْخُذُوا مَعَكُمْ مِنْهُمْ طَائِفَةً فَلَتَقْتُلُ
مِنْ فَلَيَكُونُوا سَاجِدُوا فَإِذَا أَسْلَحْتُمْهُمْ
لَرَ أَخْرَى طَائِفَةً وَلِتَأْتُوا وَرَأَيْكُمْ
وَلِيَأْخُذُوا مَعَكُمْ فَلَيُصْلِلُوا يُصْلَلُوا
كَفَرُوا الَّذِينَ وَدَ وَأَسْلَحْتُمْ حِذْرَهُمْ
أَسْلَحْتُكُمْ عَنْ تَقْفُلُونَ لَوْ
مِيلَةً عَلَيْكُمْ فَيَمْلُوْنَ وَأَمْعَنْتُكُمْ
كَانَ إِنْ عَلَيْكُمْ جَنَاحٌ وَلَا وَحْدَةٌ
مَرْضَى كُنْتُمْ أَوْ مَطْرَ مِنْ أَذَى بَكُمْ
وَخُدُّوا أَسْلَحْتُكُمْ تَضَعُوا أَنْ
لِلْكُفَّارِ أَعْدَ اللَّهُ إِنَّ حِذْرَكُمْ
مُهِينًا عَدَابًا

اللَّهُ فَادْكُرُوا الْصَّلَاةَ قَضَيْتُمْ فَإِذَا

²⁰⁴ The word *moraghaman* =“**مِرَاغِمًا**” means a *route*, an *escape*, a *course*, or a *way*; thus, who intends to emigrate for the cause of Allah will find a “*route*” or an “*escape*,” or a “*way*” and also will find some “*expanse*” once away from his/her current situation where he/she cannot practice his/her religion freely!

²⁰⁵ See the *Lexicon* attached to this *Translation* for the meaning of the word “**جَنَاحٌ**” figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no “**جَنَاحٌ**” = no sin!

²⁰⁶ Linguistically the word “**خَافٌ**” carries *dual* meanings: (1) *feared* and (2) *knew!* Both meanings could apply!

²⁰⁷ The word “**عَدُوٌّ**” in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see **الْهَادِي** and **اللِّسَان**

²⁰⁸ The particle “**إِذَا**” is a *future adverbial conditional article* hence it is “*if*” not “*when!*” also, [was] versus were!

²⁰⁹ The superscript ^b for the *T* in “**أَقْمَتَ**” = “*upheld/stood up!*”

²¹⁰ The word “**وَدٌّ**” translated as “*longed*” means an earnest, heartfelt desire, especially for something *beyond reach!* That is to say: what many long for is *not* going to happen!

²¹¹ See the *Lexicon* attached to this *Translation* regarding “**أَمْتَعَةٌ**”

²¹² The word “**أَمْتَعَةٌ**” = “*amate'a*” means: *baggages, furnishings, chattel, things for utility!* See the *Lexicon* attached to this *Translation* for elaboration!

²¹³ Manneristically is needed to *adjust for a lack of adverbs*(**حال**) or *absolute objective nouns*(**مفعول مطلق**), as required by the *Arabic text* for “*standing*” and “*sitting*,” as presently there is *no* such thing as “*standingly*” or “*sittingly*,” in English!

over your ⁿ sides; and if tranquilized²¹⁴ you ^z then *aqemo*²¹⁵ (*let-you z uphold/sustain the prescribed obligations of* the Prayer^w, verily the Prayer^w was-she^y on the believers a writ appointed.

فَإِذَا جُنُوبُكُمْ وَعَلَىٰ وَقْعُودًا قِيمًا
إِنَّ الصَّلَاةَ فَأَقِيمُوا أَطْمَانَتُمْ
كَيْنًا الْمُؤْمِنِينَ عَلَىٰ كَانَتِ الصَّلَاةُ
مَوْقُوتًا

104. And let not *tabeyno*²¹⁶ (*you z: weaken/love the world and have a dislike for death in the cause of Allah*) in *ebtegha'e* (*earnest-quest*) the people; *en(if)be*^x you^z pain so surely they^z pain like what you^z pain; and *tarjona* (*you z fear/hope*) from Allah what *notyarjona* (*they z hope/fear*); and Allah [was] *Omniscient Hakeeman*²¹⁷ (*infinite hekmal*²¹⁸ *Possessor*).

إِنَّ الْقَوْمَ أَبْتَغَاءَ فِي تَهْنِوا وَلَا
كَمَا يَأْمُونَ فَإِنَّهُمْ تَأْمُونَ تَكُونُوا
لَا مَا اللَّهُ مِنْ وَتَرْجُونَ تَأْمُونَ
حَكِيمًا عَلَيْهِمَا اللَّهُ وَكَانَ يَرْجُونَ

105. Verily We descended to you^g The Book by the right to rule [you^s] among the mankind by what Allah (*bad*) shown you^g; and let-not be [you^s] for the betrayers *kha'sseeman* (*iterative pleader*).

بِالْحَقِّ الْكِتَبَ إِلَيْكَ أَنْزَلْنَا إِنَّا
وَلَا اللَّهُ أَرْنَكَ مِمَّا النَّاسُ بَيْنَ لِتَحْكُمَ
خَصِيمًا لِلْخَائِبِينَ تَكُونَ

106. And *estaghfer*²¹⁹ (*let-seek forgiveness [you s]*) (*from*) Allah; verily Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).

غَفُورًا كَانَ اللَّهُ إِنَّ اللَّهَ وَاسْتَغْفِرَ

رَحِيمًا

107. And let-not dispute [you^s] *a'n*²²⁰ (*regarding*) whom^r *yakhtanona*²²¹ (*they z commit perfidy*) (*to*) their selves; verily Allah loves not whom^p [he] [was] *khawwanan* (*recurrent cheater*) *atheeman* (*iteratively sinner*).

سَخَتَانُونَ الَّذِينَ عَنْ تَجْنِيدِ وَلَا
كَانَ مَنْ سُبِّحَ لَا اللَّهُ إِنَّ أَنفُسَهُمْ
أَثْيَمًا حَوَّانًا

108. *Yastakhfona*²²² (*affirmably conceal they z*) from the mankind and not *yastakhfona* from Allah while He (*is*) with

وَلَا النَّاسُ مَنْ يَسْتَخْفُونَ

²¹⁴ The Arabic word “أَطْمَانَتُمْ” i.e. *tranquilized* of becoming freed from doubt, i.e. became certain with regards to the *faith*, after the Prayer and remembering “Allah standing, sitting and over your sides.” That is versus “أَمْنَتُمْ” felt “secured” with respect to *potential physical danger*.

²¹⁵ The word “أَقِيمُوا” is rooted in “أَقَمَ” = *uphold/sustain/maintain!*

²¹⁶ The word “وَهُنَّ أَوْ وَهُنَّ فَوَهُنَّ أَيْ ضَفَفَ، أَوْ صَارَ بِهِ وَهُنَّا

وَالْوَهْنُ هُوَ الْضَّعْفُ وَعَدْمُ الْقُرْةِ عَلَى بَذْلِ الْجَهْدِ.

وَالْوَهْنُ أَيْضًا، كَمَا حَدَّدَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، هُوَ حُبُ الدُّنْيَا وَكَرَاهِيَّةُ الْمَوْتِ فِي سَبِيلِ اللَّهِ!

وَوَهْنُ أَيْ صَارَ وَهُنَّا أَوْ وَهُنَّا أَيْ ضَفَفَ، أَوْ يَقُولُ عَلَى بَذْلِ الْجَهْدِ. لَذُكْرُ وَهْنَ وَهْنَ كُلُّ وَاحِدَةٍ تَوَصِّلُ الْمَعْنَى ذَاتَهُ. أَنْظُرُ الْهَادِي.

Therefore, the word “تَهْنُوا” *linguistically* has several meanings, relevant to us here are: “(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah’s cause!” In English there is no way to express the word “تَهْنُوا” in one word per se! Hence, “تَهْنُوا” is best rendered, in my opinion as indicated above.

²¹⁷ See the *Lexicon* attached to this *Translation* for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ”

²¹⁸ See the *Lexicon* attached to this *Translation* for “bekma”

²¹⁹ The word *istaghfer* = “أَطْلَبُ الْغَفَرَانَ” = “let-seek forgiveness [you s]!” In English there is *no seemly way* to say: “[let-seek forgiveness [you s]!”

²²⁰ See the *Lexicon* attached to this *Translation* for the various meanings of the *prepositional letter* “عَنْ”

²²¹ The phrase “they z commit selves” *perfidy* for the Arabic word “يَخْتَانُونَ” is meant to show that “يَخْتَانُونَ” is different than “يَخْوِنُونَ” as “يَخْوِنُونَ” is simple “cheating” but “يَخْتَانُونَ” is much *stronger*, as it means *cheating on some thing one is entrusted to guard*.

²²² The Arabic word “يَسْتَخْفُونَ” is translated as “they affirmably conceal.” What is to be noted here is “يَسْتَخْفُونَ” is equivalent to “يَخْفُونَ” but “يَخْفُونَ” is although *linguistically* acceptable is *not* a *lofty* or an *elegant* term as تاج العروس when added to a word!

them *edh* (while)²²³ *youbayyetona*²²⁴ (nocturnally harbor²²⁵ assault they^z) what not [He] delights of the say; and Allah[was] by what they^z work Surrounder.

إِذْ مَعَهُمْ وَهُوَ اللَّهُ مِنْ يَسْتَخْفُونَ
الْقَوْلُ مِنْ يَرْضُى لَا مَا يُبَيِّنُونَ
﴿١٤﴾ مُحِيطًا يَعْمَلُونَ بِمَا اللَّهُ وَكَانَ

109. Ha you^f these disputed you^c *a'n*(regarding) them in the life^w(*of*) the world^w so who^a (*shall*) dispute Allah *a'n* them The *Qeyamatey's*^w (*Judgment's*) Day; or who^a (*shall*) be over them a custodian.

أَلْحَيْوَةِ فِي عَنْهُمْ جَنَدَتْهُمْ هَؤُلَاءِ هَتَّأْشَمُ
يَوْمَ عَنْهُمْ اللَّهُ يُجَدِّلُ فَمَنِ الْدُّنْيَا
وَكِيلًا عَلَيْهِمْ يَكُونُ مَنْ أَمَّ الْفَيْمَةَ

110. And whoever[*he*] works an ill or [*he*] wrongs²²⁶ (*to*) himself afterwards *ystaghfer*²²⁷ (*[he] seeks forgiveness*) (*from*) Allah [*he*] finds Allah *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).

ثُمَّ نَفْسَهُ يَظْلِمُ أَوْ سُوءً يَعْمَلُ وَمَنْ
رَحِيمًا غَفُورًا اللَّهُ يَجِدُ اللَّهُ يَسْتَغْفِرُ

111. And whoever[*he*] earns a sin^x so verily only [*he*] earns it^x on himself^w; and Allah [was] Omniscient *Hakeeman*²²⁸ (*infinite hekmah*²²⁹ Possessor).

يَكْسِبُهُ فَإِنَّمَا إِثْمًا يَكْسِبُ وَمَنْ
حَكِيمًا عَلِيمًا اللَّهُ وَكَانَ نَفْسِهِ عَلَى

112. And whoever[*he*] earns an offense^w/inequity^w²³⁰ or a sin^x afterwards [*he*] throws it^x by an innocent^{x²³¹} verily *qad* (*already and affirmative*) [*he*] encumbered a calumny and a sin manifest.

يَرْمِمُ ثُمَّ إِثْمًا أَوْ خَطِيئَةً يَكْسِبُ وَمَنْ
وَاثِمًا هَتَّنَا أَحْتَمَلَ فَقَدْ بَرِئَ بِهِ
مُبِينًا

113. And *lawla* (*had it not been for*) Allah's munificence^x on you^b and His mercy^w surely (*would have*) purposed^w a *ta'efa'ton*^w (*band/group/faction/party*)^w of them to mislead you^g; and not they^z mislead except their selves^w and not harm they^z* you^g of a thing; and Allah descended on you^g The Book and the *hekmeta*^{w²³²} (*wisdom*)^w and [*He*] taught you^g what knew not you^g and [was] Allah's munificence^x on you^g great.

وَرَحِمَتْهُ عَلَيْكَ اللَّهُ فَضْلُّ وَلَوْلَا
يُضْلِلُكَ أَنْ مِنْهُمْ طَرَيْفَةً هَمَّتْ
وَمَا أَنْفَسَهُمْ إِلَّا يُضْلُلُونَ وَمَا
عَلَيْكَ اللَّهُ وَأَنْزَلَ شَيْءًا مِنْ يَضْرُونَكَ
تَكُنْ لَمَّا وَعَلَمْكَ وَالْحِكْمَةُ الْكِتَبُ
عَلَيْكَ اللَّهُ فَضْلُّ وَكَانَ تَعْلَمُ
عَظِيمًا

114. No *khayra* (*goodness/worthiness/worship*) in much of their *najwa* (*secret-talk*) except who^p [*he*] commanded by a charity^w or a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or a reconciliation among the mankind; and whoever[*he*] does *tha'leka* (*afar-that-it*)^x *ebtegha'a* (*earnest-quest*) (*of*) Allah's gratification then will *nua'teyhe* (*[We] accord/allot him*) a great remuneration.

إِلَّا نَجَوْهُمْ مَنْ كَثِيرٌ فِي حَيْرٍ لَا
إِصْلَاحٍ أَوْ مَعْرُوفٍ أَوْ بَصَدَقَةٍ أَمْ مِنْ
ذَلِكَ يَفْعَلُ وَمَنْ النَّاسُ بَيْنَ
نُورِنِيَّةٍ فَسَوْفَ اللَّهُ مَرَضَاتٍ أَبْتَغَاءَ
عَظِيمًا أَجْرًا

²²³ The particle “لَدُنْ” has several meanings, among them: *when, while*! See ابن هشام **مغنى الليبب**, ابن الطبرى **الطبرى**
²²⁴ The word “بيت” = *harbored by night*, i.e. slept over it, implying scheming to alter it! See **الطبرى**
²²⁵ Harbored means: entertained or nourished a specified thought or feeling!
²²⁶ The say: “يظلم نفسه” = “he does *injustice to himself*” = *he wrongs to himself*! The best I could find to say is: he wrongs to himself, but “to” is not part of the main text! So I enclosed it in a parenthesis!

²²⁷ See footnote 1080 above regarding **يستغفر**

²²⁸ See the Lexicon attached to this Translation for an exposition on the words “**الحكيم**” and “**الحليم**”

²²⁹ See the Lexicon attached to this Translation for “*hekma*”

²³⁰ There is “**خطء**” and “**خطيئة**” both are “offenses” committed *intentionally* and therefore are *sins*! But “**خطء**” is *masculine* and *singular* and “**خطيئة**” is *feminine* and *singular*!

²³¹ That is “he who is *frees of* what he is *accused of* or *being associated to him*!”

* يضرونك = each individually vis-à-vis = all, i.e. collectively!

²³² See the Lexicon attached to this Translation for *hekma*!

115. And whoever [he] mutually contends the messenger from after what manifested for him the aright-guidance and *yattabe'a* ([he] closely-follows) other than the believers' path [We] affiliate him what [he] affiliated and *nussley*²³³ ([We]broil) him (on/by) Hell^w and fouled-she^ya destiny.

تَبَيَّنَ مَا بَعْدَ مِنَ الرَّسُولِ يُشَاقِّ وَمَنْ
سَبَّلَ غَيْرَ وَتَبَّعَ الْهُدَى لَهُ
وَنُصَلِّهِ تَوَلَّ مَا نُوَلِّهُ الْمُؤْمِنُونَ
مَصِيرًا وَسَاءَتْ جَهَنَّمْ 

116. Verily Allah forgives not (*to be*) partnered (*deities*) by Him and [He] forgives what (*is*) lesser than *tha'leka (afar-that-it)*^x for whom^p [He] wills; and whoever [he] partners (*deities*) by Allah so *qad* (*already and affirmatively*) strayed [he] afar stray.

وَيَغْفِرُ لَهُ مَا كَانَ يَعْمَلُ
وَمَنْ يَشَاءُ لِمَنْ ذَلِكَ دُونَ
بَعِيدًا ضَلَالًا فَقَدْ بَالَّهُ يُشَرِّكُ

117. *En (not) invoke they^z of lesser than/without Him except females²³⁴; and en they^z invoke except a Satan *ma'reelan* (*obdurate/ rebellious*).*

إِنَّا إِلَّا دُونَهُ مَن يَدْعُونَ إِنْ
مَرِيدًا شَيْطَنًا إِلَّا يَدْعُونَ وَإِنْ ١٧

118. Cursed him Allah and said [he]: surely assuredly²³⁵ [I] (take²³⁶ and make) from Your ^teba'de (worshippers/-submitters/ slaves) a lot *mafrothān* (ordination made/-made obligatory).

عِبَادَكَ مِنْ لَا تَحِدُّنَ وَقَالَ اللَّهُ لَعْنَهُ
مَفْرُوضًا نَصِيبًا 

119. And surely [I] assuredly (*shall*) mislead them; and surely [I] assuredly *umanneyohum*²³⁷ (*shall arouse their unattainable desires of them*) and surely [I] (*shall*) assuredly command them so surely (*shall*) assuredly slit they^z the ears of the *an'aa'me*^{w238} (*cattle/ sheep/ goats- / and camels*)^w; and surely [I] (*shall*) assuredly command them so surely they^z (*shall*) assuredly change Allah's creation; and whoever *yattakhethhee*²³⁹ (*he takes and makes*) the Satan *wa'leyan*²⁴⁰ (*guardian/ ally*) of without-/lessor-than Allah so *qad* (*already and affirmatively*) lost [he] a manifest *khusrana'n*²⁴¹ (*perdition/ waste/ -misguidance*).

وَلَا مَرِئَتْهُمْ وَلَا مُنْتَهِيَّهُمْ وَلَا أَضْلَلُهُمْ
الْأَنْعَمُ إِذَا دَرَّ فَلَيَتَكُنْ
وَمَنْ أَنْهَى خَلْقَنِيَّهُ فَلَيَغْيِرْنَهُ وَلَا مَرِئَتْهُمْ
دُوبٌ مَنْ وَلَيَا الشَّيْطَنَ يَتَّخِذُ
مُبِينًا خُسْرَانًا خَسِرَ فَقَدَ اللَّهُ 

120. Promises them [*he*] and *youmanneybum* (*he assuredly arouses the unattainable desires of them*); and not promises them the Satan except beguilement.

يَعِدُهُمْ وَمَا
وَيَمْنَهُمْ يَعِدُهُمْ
غُرُورًا إِلَّا الشَّيْطَانُ

121. Those their abode/lodging(*is*) Hell^w and they^z find
not *a'n*(*off/ regarding*) it^w a *ma'heessa* (*an escaping-place*).

يَحْدُونَ وَلَا جَهَنَّمُ مَأْوِيهُمْ أُولَئِكَ
مَحْصَأً عَنْهَا

²³³ The word “**نَصْلِيَّةٍ**” transliterated “*nusley*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

²³⁴ Many of the pagan Arabs' idols were females.

²³⁵ The "ل" in "لغيرين", "لامنهم", "لبيك", "لامنهم", "لأصلهم" in the next Ayah 116, and also "لتحدى" in Ayah 116, and also "لأصلهم" "لـ" التأكيد "الـ" القسم "الـ" amounting to "لـ" = "الـ" i.e. affirmation, expressed in all cases by "assuredly"!

²³⁶ The word بِسَانَ الْعَرْبِ "بِسَانَ الْعَرْبِ" from بِسَانَ الْأَخْدَادِ "بِسَانَ الْأَخْدَادِ" which is بِسَانَ الْأَخْدَادِ "بِسَانَ الْأَخْدَادِ" for بِسَانَ الْأَخْدَادِ "بِسَانَ الْأَخْدَادِ" therefore بِسَانَ الْأَخْدَادِ "بِسَانَ الْأَخْدَادِ" is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

²³⁷ The word “التمي” for a thing means *desiring that thing for which there is no hope of it happening!*

²³⁸ The word “*the an'am*” = **الأنعام** or “*neam*” **نَعَمْ** means those animals that have *cloven hoof* (foot) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: **كُلُّ ذَيْ حَفْ وَظْلَفْ** = *cattle, sheep, goats, and camels!*

²³⁹ The word لسان العرب "الاتخاذ" for "إفعال" "الاتخاذ" as stated in the book لسان العرب by Al-Jazari, is mentioned in this chapter and the next. The original title of the book is "الكتاب المسمى لسان العرب" (The book called the tongue of the Arabs).

taking and presuming some-thing about what was taken! Thus

²⁴⁰ The word “**وَيْلٌ**” could also mean: a friend, or a protector!

²⁴¹ The word **الْخَسْرَانُ**,²⁴¹ linguistically in The Qur'an has various senses, such as “waste” or as in here it means misadventure / perdition. See the *Lexicon* attached to this *Translation* for details! Also see **الْمُنَذِّرُ**.

122. And who ^r they ^z believed and they ^z worked the righteous-works^w [We] shall admit them (in) paradise^w /gardens^w run^w from under it^w the rivers immortals they^z (are) in it^w forever; Allah's promise (is) (absolute)-right²⁴²; and who^a (is) *assdaqo* (more faithful/ truer) than Allah's *geelan*²⁴³ (responsive/-assertive say).

الصلحت وعملواً امْتَوا وَالَّذِينَ
نَحْتَهَا مِنْ نَحْرِي جَنَّتِ سَنْدَخْلُهُمْ
اللَّهُ وَعَدَ أَبْدًا فِيهَا خَلِدِينَ الْأَنْهَرُ
قِيلَ اللَّهُ مِنْ أَصْدَقَ وَمَنْ حَقَّا

123. Neither by yourⁿ longings and nor the book's folks longings; whoever [he] works ill^x (is) requited [he] by it^x; and [he] finds not for him of lesser than Allah a *wa'leyan* (guardian/ally) and nor a *na'seeran* (multitudinous-succorer).

أَهْلَ أَمَانٍ وَلَا بِأَمَانِيْكُمْ لَيْسَ
بِهِ سَجَرْ سُوءاً يَعْمَلُ مِنَ الْكِتَبِ
وَلَا وَلِيَّا اللَّهِ دُونَ مِنْ لَهُ سِدْرٌ وَلَا
نَصِيرًا

124. And whoever [he] works the righteous-works^w of a male or a female while he (is) a believer so those they^z enter the Paradise^w and not *yodh'lamoona*²⁴⁴ (to be wronged they^z) a *na'qeera*²⁴⁵ (tiny dot on the head cap of the date-stone).

مِنَ الْصَّالِحَاتِ مِنْ يَعْمَلُ وَمَرَّ
فَأَوْلَئِكَ مُؤْمِنٌ وَهُوَ أَثْنَى أوْ ذَكَرَ
نَقِيرًا يُظْلَمُونَ وَلَا الْجَنَّةَ يَدْخُلُونَ

125. And who^a (is) *ahsa'no*²⁴⁶ (perfecter and beautifuler) religiously than whom^p [he] consigned his face²⁴⁷ for Allah while he (is) a benefactor and *ettaba'a* ([he] closely-followed) Ebraheema's (Abraham) 's sect^w /faith, ^w*haneefan*²⁴⁸ (soundly inclined he); and *ittakhatha*²⁴⁹ (took and made) Allah Ebraheem *khaleylan*²⁵⁰ (ultimate-faithful friend).

وَجْهَهُ أَسْلَمَ مِمَّنْ دِينًا أَحْسَنَ وَمَنْ
إِبْرَاهِيمَ مِلَّةَ وَاتَّبَعَ مُحْسِنَ وَهُوَ اللَّهُ
خَلِيلًا إِبْرَاهِيمَ اللَّهُ وَاتَّخَذَ حَنِيفًا

126. And for Allah what (are) in the Heavens^w and what (are) in the Earth^w; and Allah [was] by everything Surrounder.

الْأَرْضُ فِي وَمَا السَّمَاوَاتُ فِي مَا وَلَهُ
مُحِيطًا شَيْءٌ بِكُلِّ اللَّهُوْكَارَ
اللَّهُ قُلَّ النِّسَاءُ فِي وَسْفَنُوكَ
عَلَيْكُمْ يُتَلَى وَمَا فِيهِنَّ يُفْتَنُكُمْ
لَا أَنِّي النِّسَاءُ يَتَمَّى فِي الْكِتَبِ

²⁴² The Arabic text says: حَقًا, not حُقُّ, i.e. the word حَقًا = absolute objective noun, used for *strengthening*; indicating that such a right, and Allah knows best, is an emphatic right. See عِرَابُ الْقُرْآنِ، لِمُحَمَّدِ صَافِي

²⁴³ The word قَيْلَ is the pronounced say and also it is the assertive response to a pronounced say! In this case, it means and Allah knows best, Allah's say is emphatically and assuredly truer than any other!

²⁴⁴ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this Ayah!

²⁴⁵ The word "nageera" = نقير means: a tiny dot on the head cap of the date-stone, i.e. very minuscule value; example of paucity for contemptible sum.

²⁴⁶ There is no English word for أَحْسَن = *ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

²⁴⁷ The Qur'anic diction "consigned his face" is an Arabic tongue expression meaning *determinedly moved towards* (in this case) Allah and he submissively gave up himself for Allah's care and His cause's endeavor; "his face" means "his entity!"

²⁴⁸ The word خَلِيلًا = حَنِيفًا is an adverbial construct, hence "leanly!" See عِرَابُ الْقُرْآنِ، لِمُحَمَّدِ صَافِي!! The "leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worship!

²⁴⁹ The word "اتَّخَذَ" from اتَّخَذَ, see footnote 1087 above!

²⁵⁰ The word خَلَةٌ is "ultimate-faithful-friendship," i.e. friendship without any خَلٌ = *defect*. English as well as Arabic-English dictionaries almost all do not have an entry for خَلَةٌ! They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or "friendship without defect". Clearly *intimate*, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as *useless and invalid* in terms of خَلَةٌ as stated in The Qur'an. That is why I chose to express خَلَةٌ as "ultimate-faithful-friendship!"

to a 'tonabunna (you^z accord/give them^y) what (was) written (decreed) for them^y and you^z wish to marry them^y and the *mustadh'a feend*²⁵¹ (deemed weaklings) of the children and to up/sustain you^z for the orphans by the *qestte*²⁵² (removal of injustice and rendering absolute-justice) and what you^z do of a *khayren*^x (lawful: goodness/worthiness/provision/worship) so verily Allah [was] by it^x Omnipotent.

128. And *en* (if) a woman [feared/knew]-she^{y253} of her *ba'a'le* (husband/lord/owner) a *noshozan* (disdainfully upraise in recalcitrance) or a shunning then no *jonaba*²⁵⁴ (sin) (is) on them both to both reconcile between them both arrant reconciliation^{x255} and the reconciliation^x (is) *khayron* (superior/worthier); and *uhdherat* (had been presented she^y predeterminedly vis-à-vis time and place) the selves^w (of) the *shubha*²⁵⁶ (stinters towards doing what is dutiful); and if *tohseno* (you^z render: meritorious deeds/says) and *tattaqo* (you^z reverentially guard not to displease Allah) then verily Allah [was] by what you^z work Proficient.

129. And never can you^z to *ta'adelo* (you^z equalize/be-just) among the women albeit hankered you^c; so let-not incline you^z all the inclination²⁵⁷; so you^z leave her as the overhang^w/suspense^{w258}; and *en* (if) you^z reconcile and *tattaqo* (you^z reverentially guard not to displease Allah) then verily Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

130 And *en* (if) both separate enriches²⁵⁹ Allah each of His plenitude and [was] Allah *Wa'sean*²⁶⁰ (Furnisher

أَن وَتَرْغَبُونَ لَهُنْ كُتُبَ مَا تُؤْتُونَهُنَّ
مِنْ وَالْمُسْتَضْعَفِينَ تَنْكِحُوهُنَّ
لِلَّهِمَّ تَقُومُوا وَأَن الْوَلَدَانَ
فَإِنْ خَيْرٌ مِنْ تَفْعَلُوا وَمَا بِالْقِسْطِ
عَلَيْمًا بِمَا كَانَ اللَّهُ

أَوْ نُشُورًا بَعْلَهَا مِنْ حَافَتْ أَمْرَأَةً وَإِنْ
أَن عَلَيْهِمَا جُنَاحَ فَلَا إِعْرَاضًا
خَيْرٌ وَالصَّلْحُ صُلْحًا بَيْنَهُمَا يُصْلِحَا
وَإِن الشُّحُّ الْأَنْفُسُ وَأَحْبَرْتَ
كَارَ اللَّهُ فَإِنْ وَتَقْوَى تُحْسِنُوا
خَيْرًا تَعْمَلُونَ بِمَا

بَيْنَ تَعْدِلُوا أَن تَسْتَطِعُوا وَلَنْ
تَمْلِيُوا فَلَا حَرَصْتُمْ وَلَوْنِسَاءَ
كَالْمُعْلَقَةِ فَتَذَرُوْهَا الْمَيْلَ كُلَّ
الَّهُ فَإِنْ وَتَقْوَى تُصْلِحُوا وَلَنْ
رَحِيمًا غَفُورًا كَانَ
سَعْيَهُ مِنْ كُلَّا اللَّهُ يُغْنِي تَفْرِقَا وَإِنْ

²⁵¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

²⁵² See the Lexicon attached to this Translation for the distinction between "al-qest" = "القسط" and the justice = "العدل."

²⁵³ Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

²⁵⁴ See the Lexicon attached to this Translation for the meaning of the word "جناح" "جناح" figuratively taken to symbolize the inclination to sin or the sin itself! So, no "جناح" = no sin!

²⁵⁵ The word "امفعول مطلق صلحا" Thus, it must be qualified to so indicate that, so arrant is affixed!

²⁵⁶ The word "shubha" = "البخل" "الشح" the two words are too different! "الشح" means deficiency in obliging towards what is expected or presumed duty or responsibility, where as "البخل" is greed in giving wealth! So, "asshubba" is (stinting towards doing what is dutiful)! In a discussion of attempted reconciliation between the disputants: husband and wife, each appears to be insisting on their individual rights, normally, she for his desertion and he for her recalcitrance. So both have their "shubha entities" manifested! However, the best path is as shown by the rest of this great Ayah, exemplified by the kindness and *etqaqa* (love and fear of Allah). In other words, if each will try to overcome their individual "covetous enmity" and try to be kind to the other and have *taqwa*, of Allah, of course Allah is "All Proficient" of that, and He will reward each plentifully, as reconciliation is good, as so clearly stated in this great and instructive Ayah.

²⁵⁷ The Qur'anic diction "not all the inclination" is an Arabic tongue say, meaning: beyond bounds!

²⁵⁸ The Qur'anic diction "overhang/suspense" is an Arabic tongue saying meaning: in an undecided status!

²⁵⁹ That is Allah, by His leave, will exchange each with a satisfactory recompense of his/her needs.

²⁶⁰ The word "wa'sean" is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and encompassing them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eon" also with a capital "W," to make "The Wa'seo" then it becomes one of Allah's most beautiful names, meaning Furnisher of provision and mercy to everything!

of provision and mercy), Hakeeman²⁶¹ (infinite hekmah²⁶² Possessor).

131. And for Allah what (are) in the Heavens^w and what (are) in the Earth^w and *laqad* (verily, already and affirmatively) enjoined We whom^r *oto* (the^z had been accorded/given) the book of before you^b and *eyyakum*²⁶³ (indeed including you^b) that *ettaqo* (let reverentially guard you^z not to displease) Allah; and *en* (if) you^z disbelieve so verily for Allah what (are) in the Heavens^w and what (are) in the Earth^w; and [was] Allah Rich *Ha'meedan*²⁶⁴ (multitudinous praised, iterative praiser).

132. And for Allah what (are) in the Heavens^w and what (are) in the Earth^w and sufficed by Allah Custodian.

133. *En* (if) [He] wills [He] annuls/undoes you^b O, you the mankind; and *ya'atey* ([He] comes forth) by others; and [was] Allah over *tha'leka* (afar-that-it) ^x Omnipotent.²⁶⁵

134. Whoever [he] [was] [wanting] the world's^w reward^x so *enda* (by munificence of/ y Rule of) Allah (is) the world's^w reward and the Hereafter's^w; and [was] Allah *Sameean* (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer) *Basseeran* (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).

135. O you, who^r they^z believed let-be you^z *qanwa-meena*²⁶⁶ (iterative protectors/ sustainers you^z) by the *qessette*²⁶⁷ (removal of injustice and rendering absolute-justice) witnessers-/ testifiers for Allah and albeit over yourⁿ selves^w or both the begetters (parents) or the nearest-kin; *en* (if) be [he] a rich or an indigent²⁶⁸ then Allah (is) worthier by them both²⁶⁹; so let-not *tatta'be'o* (closely-follow you^z) the *hawa* (tendentious liking) that you^z swerve and *en* you^z twist²⁷⁰ or you^z shun so verily Allah [was] by what you^z work Proficient.

حَكِيمًا وَسَعَالَهُ وَكَانَ

الْأَرْضَ فِي وَمَا السَّمَاوَاتِ فِي مَا وَلَهُ
مِنْ الْكِتَبِ أُوتُوا الَّذِينَ وَصَّيْنَا وَلَقَدْ
وَلَهُ أَنْتُمْ أَنْتُمْ وَإِيَّا كُمْ قَتَلْكُمْ
وَمَا السَّمَاوَاتِ فِي مَا لِلَّهِ إِنْ تَكُفُرُوا
حَمِيدًا غَنِيًّا لَهُ وَكَانَ الْأَرْضَ فِي

الْأَرْضَ فِي وَمَا السَّمَاوَاتِ فِي مَا وَلَهُ

وَكِيلًا بِاللَّهِ وَكَفَى
وَبِإِنْسَانٍ أَيْمَانَ يُذْهِبُكُمْ يَشَاءُ إِنْ
ذَلِكَ عَلَى اللَّهِ وَكَانَ بِغَاخِرِنَ
قَدِيرًا

اللَّهُ فَعِنْدَ الدُّنْيَا ثَوَابٌ يُرِيدُ كَانَ مَنْ
اللَّهُ وَكَانَ وَالْآخِرَةُ الدُّنْيَا ثَوَابٌ
بَصِيرًا سَمِيعًا

قَوْمٌ كُوْنُوا إِمَانُوا الَّذِينَ يَتَأْلِمُونَ
أَنْفُسُكُمْ عَلَى وَلَوْلَهُ شَهَادَةُ الْقَسْطِ
يَكْنُبُ إِنْ وَالْأَقْرَبُينَ الْوَالِدَيْنَ أَوْ
فَلَا بِهِمَا أَوْلَى فَاللَّهُ فَقِيرًا أَوْ غَنِيًّا
تَلُوْنَا وَلَمْ تَعْدِلُوا أَنْ أَهْوَى تَشْعُوْنَا
تَعْمَلُونَ بِمَا كَانَ اللَّهُ فَإِنْ تُعْرِضُوا أَوْ
خَبِيرًا

²⁶¹ See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ”

²⁶² See the Lexicon attached to this Translation for “hekmah”

²⁶³ The word “أَدَةٌ تَوْكِيدٌ لِضَمِيرٍ مَنْصُوبٍ” = an article of intensity for an objective pronoun!

²⁶⁴ The word “حَمِيدٌ” linguistically means: “He is much praised” or “He praises muchly,” thus He is automatically a praiser = “أَحَمَدٌ”

²⁶⁵ See the Lexicon attached to this Translation for the distinctive difference for: “this,” “that,” and “far-that!”

²⁶⁶ The word “قَوْمٌ” is plural for “قَوْمٌ” meaning iterative sustainers/protector and/or maintainer, in the sense of constantly providing and maintaining or visa versa!

²⁶⁷ See the Lexicon attached to this Translation for the distinction between: “الْعَدْلُ” and “الْقَسْطِ”.

²⁶⁸ The word “فَقِيرٌ” versus the “مَسْكِينٌ” see the Lexicon attached to this Translation for the distinction!

²⁶⁹ In other words the “شَهَادَةُ” the testimony by the witness must be rendered for the *truth*, regardless whether or not such testimony is *against* or *for rich or poor*, Allah *a fortiori* will take care of *both* if and when the “شَهَادَةُ” is rendered *truthfully*. That is *truth serves every one's best interest*.

²⁷⁰ That is you *twist your tongue* in an effort to *muzzle* your testimony, “شَهَادَةٌ” in favor or against!

136. O you, who^r they^z believed let-believe²⁷¹ you^z by Allah and His messenger and The Book^x which^x *nazzala* (repetitively descended) [He] on His messenger; and the book^x which^x [He] descended of before; and whoever [he] disbelieves by Allah and His angels and His books and His messengers and The Day The Last so *qad* (already and affirmatively) [he] strayed afar stray.

وَرَسُولِهِ بِاللَّهِ إِمْنَوْا إِمْنَوْا الَّذِينَ يَتَأَمَّلُونَ
رَسُولِهِ عَلَى تَرْزِيلِ الَّذِي وَالْكِتَبِ
وَمَنْ قَبْلُ مِنْ أَنْزَلَ الَّذِي وَالْكِتَبِ
وَرَسُولِهِ وَكَبِيَّهُ وَمَلَئِكَتِهِ بِاللَّهِ يَكْفُرُ
ضَلَالًا ضَلَالًا فَقَدْ الْآخِرُ وَالْيَوْمُ
بَعِيدًا

137. Verily who^r they^z believed afterwards they^z disbelieved afterwards they^z believed afterwards they^z disbelieved afterwards *izdado*²⁷² (they^z further augmented) a disbelief not was Allah to forgive for them and nor [to] aright-guide them a path.

إِمْنَوْا ثُمَّ كَفَرُوا ثُمَّ إِمْنَوْا الَّذِينَ إِنْ
يَكُنْ لَّهُ كُفَّارًا أَزْدَادُوا ثُمَّ كَفَرُوا ثُمَّ
سَبِيلًا لِّيَهُدِّيَّهُمْ وَلَا هُمْ لِيَغْفِرَ اللَّهُ

138. *Bashsher*²⁷³ (*let-tell* you^s pleasant tidings) the hypocrites indeed surely for them (*is*) a painful torment.

أَلِيمًا عَذَابًا هُمْ بِأَنَّ الْمُنَافِقِينَ بَشَرَ

139. Who^r *yattakhetho*²⁷⁴ (they^z take and presume) the disbelievers *awa'leyaa*²⁷⁵ (guardians/allies) of without/lessor than the believers do *yabtaghona*²⁷⁶ (they^z earnestly-quest) *enda* (by rule of/or characteristic of) them the prestige²⁷⁷; so truly the prestige (*is*) for Allah together.

مِنْ أُولَئِكَ الْكَفَرِينَ يَتَحَدَّدُونَ الَّذِينَ
عِنْدَهُمْ أَيْتَغُورُ الْمُؤْمِنِينَ دُونَ
جَهِيْعاً لِلَّهِ الْعَزَّةُ فَإِنَّ الْعَزَّةَ

140. And *qad* (already and affirmatively) *nazzala* (repetitively descended) [He] on you^b in The Book that if you^c heard Allah's *Aya'te*^w (statements) (being) disbelieved by it^w and *youstab'za'a* (being affirmably jested) by it^w then let-not sit you^z with them until they^z wade²⁷⁸ in a discourse^x other than it^x; verily you^b (are) then like them; verily Allah (*is*) the hypocrites' Gatherer and the disbelievers' (*too*) in Hell^w together.

إِذَا أَنَّ الْكِتَبَ فِي عَلَيْكُمْ وَقَدْ تَرَزَّلَ
بِهَا وَسَهَرَ بِهَا يُكَفِّرُ اللَّهُ مَا يَتَسَعَ
فِي تَخْوِضُوا حَتَّىٰ مَعْهُمْ تَقْعِدُوا فَلَا
إِنْ مَنْهُمْ إِذَا إِنْكَرُ غَيْرَهُ حَدِيثَ
فِي وَالْكَفَرِينَ الْمُنَافِقِينَ جَاءَمُ اللَّهَ
جَهِيْعاً جَهَنَّمَ

141. Who^r await they^z by you^b so *en* (*if*) [was] for you^b an opening^{x279} (*overwhelming victory*) from Allah said

لَكُمْ كَانَ فَإِنْ بَكُمْ يَتَرَصَّدُونَ الَّذِينَ
مَعْكُمْ نَكْنُ أَنَّ اللَّهَ قَالُوا اللَّهُ مِنْ فَتَحَ

²⁷¹ This is perhaps, and Allah knows best, that such command to the *already* believers to: (1) *stand firm* in your belief; (2) believe by your *hearts* as well as your *tongues*; or (3) *continue* your belief in *all* Allah's revealed *books*, and His *messengers*, and His *angels*, and the *Day of The Judgment*. In other words, this would apply to the people of the book as well as the Muslims.

²⁷² The word "تَزَدَّادُ" implies greater *intensity*, and says it is "الْبَلْغُ" So *further* is prefixed for this purpose!

²⁷³ The word *bashsher* = "بَشَرٌ" has no English equivalent *per say!* So, we resort to *transliteration* and *parenthetical explanation!* It is a *command* verb where a *speaker* is *commanding* another to *tell* pleasant tidings, albeit surely not all of the times pleasing to *some* recipients! As some times "grievous" tiding could be the case! Clearly *demeritorious people* do *not* deserve any *pleasant* tidings, *except by way of sarcasm!* As *raising their expectations* and suddenly *plunging it deep into the abyss of dismally* is very fitting for them!

²⁷⁴ The word "تَخَذُّنٌ" from "الْتَّخَذَانِ" which is "الْتَّخَذَانِ" for "الْفَتَحَانِ" as stated in *إِسْلَامُ الْعَرَبِ* therefore, "الْتَّخَذُنُ" is *always taking and presuming something* about what was taken! Thus, it is *not just the mere taking!*

²⁷⁵ The word "أُولَئِكَ" could also mean, among them: *protector, friend*.

²⁷⁶ The word "يَبْغُونَ" is based on the word "مُطْلَبٌ حَتَّىٰ" = "يَبْغُونَ" meaning: *earnestly quested!*

²⁷⁷ The word "الْعَزَّةُ" = "prestige" = *lordliness* in the sense of: *possessing power and authority over others!*

²⁷⁸ The Arabic *tongue* expression: "خَاضَ فِي الْحَدِيثِ" = "waded in the topic;" means *plunged* into discussing the topic *without knowledge* or *plunged* in it *recklessly!* So, those who rejected and derided Allah's *Ayat* were *wading* in the topic!

²⁷⁹ The word "فَتْحٌ" means "overwhelming victory, victory, besting and rule" see *الرَّاغِب*

they^z: have we not been with you^z; and *en* [was] for the disbelievers a lot²⁸⁰ they^z said: had not we overwhelmed²⁸¹ over you^z and we prevented you^z from the believers; so Allah rules among you^b The *Qeyamatey's^w* (*Judgment's*) Day and never Allah makes for the disbelievers over the believers a path.

أَلَمْ قَالُوا نَصِيبٌ لِّكُفَّارِنَا كَانَ وَإِنْ
مِنْ وَنَمْتَعُكُمْ عَلَيْكُمْ نَسْتَخْرُجُ
يَوْمَ بَيْنَكُمْ حُكْمُهُ لِلْمُؤْمِنِينَ
عَلَىٰ لِلْكُفَّارِنَا اللَّهُ يَجْعَلُ وَلَنَّ الْقِيمَةَ
سَبِيلًا لِّلْمُؤْمِنِينَ

142. Verily the hypocrites mutually beguile Allah, while He (*is*): beguiling²⁸²/beguiler (*of*) them, and if they^z upped²⁸³ to the Prayer^w they^z upped indolently, pretending (*to*) the mankind and they^z remember Allah not save a little/a few.²⁸⁴

وَهُوَ اللَّهُ تَحْتَدِعُونَ الْمُنْتَقِفِينَ إِنْ
الصَّلَاةَ إِلَىٰ قَامُوا وَإِذَا حَنَدُهُمْ
وَلَا النَّاسَ يُرَاوِنُ كُسَالَىٰ قَامُوا
فَلِيَلَا إِلَّا اللَّهُ يَذَكُرُونَ

143. (*Being made*) vacillators²⁸⁵ (*they are*) between *tha'leka (afar-that-it)^x* not to these and not to these; and whomever Allah misleads verily never [*you^s*] find for him a path.

هَوَلَاءَ إِلَىٰ لَا ذَلِكَ بَيْنَ مُذَبَّدِينَ
فَلَنْ اللَّهُ يُضْلِلُ وَمَنْ هَوَلَاءَ إِلَىٰ لَا
سَبِيلًا لَّهُ تَحْدِيدٌ

144. O you who^r they^z believed let-not *tattakhetho*²⁸⁶ (*take and make you^r*) the disbelievers *aw'leyaa*²⁸⁷ (*guardians/allies*) of without/lessor than the believers; do you^z want to make for Allah on you^b an authority manifester.

تَعْذِذُوا لَا ءَامُنُوا الَّذِينَ يَتَأْمِنُ
الْمُؤْمِنِينَ دُونَ مِنْ أُولَئِكَ الْكُفَّارِ
عَلَيْكُمْ اللَّهُ تَجْعَلُهُمْ أَنْ أَتْرِيدُونَ
مِنْنَا سُلْطَنًا

145. Verily the hypocrites (*are*) in *eddarke* (*descending bottom*) the lowest level of The Fire^w and never [*you^s*] find for them *nasseeran* (*iterative succorer*).

مِنَ الْأَسْفَلِ الدَّرَكَ فِي الْمَسْفِقِينَ إِنْ
تَصِيرَا لَهُمْ تَحْدِيدٌ وَلَنَّ الْأَنَارَ

146. Except whom^r they^z repented and they^z mended and they^z safeguarded by Allah and *akhlasso*²⁸⁸ (*they: were true/genuine/sincere*) (*towards*) their religion for Allah so those (*are*) with the believers and will *you'a'tey* (*accord/allot*) Allah the believers a great remuneration.

وَاعْتَصَمُوا وَأَصْلَحُوا تَابُوا الَّذِينَ إِلَّا
فَأُولَئِكَ اللَّهُ دِينُهُمْ وَأَخْلَصُوا بِاللَّهِ
اللَّهُ يُؤْتُ وَسْوَفَ الْمُؤْمِنِينَ مَعَ
عَظِيمًا أَجْرًا الْمُؤْمِنِينَ

147. What Allah does by your^r torment *en* (*if*) you^c thanked and you^c believed and Allah [*was*] thankless Omniscient.

شَكَرْتُمْ إِنْ بَعْدَ أَبْكُمُ اللَّهُ يَفْعُلُ مَا
عَلِمَ شَاكِرًا اللَّهُ وَكَانَ وَءَامِنَّتُمْ

²⁸⁰ Here a lot (“*chance-success*”) means it was the *turn* for the disbelievers to be *victorious*, as wars are, according to Arabic proverb: “الْحَرْبُ سِجَالٌ” i.e. the war is *alternating successes and failures!* In the case of the disbelievers’ “victory” The Qur'an refers to it as “*نصيب*” or *chance-success!* Therefore the spoils of success should be *shared*.

²⁸¹ The word “*استخوذ*” means *gained complete prevalence or overwhelmed*. So, the *hypocrites* are addressing the *disbelievers* reminding them that they *had prevailed over them earlier*. Yet they did not kill them; therefore they should appreciate this posture of the hypocrites.

²⁸² “He (*is*): beguiling them /beguiler”= He is doing with them what the *overcomer* does in such contest, as He has *foreknowledge and they do not have!* In this respect see *very relevant and informative* footnote 75 for (S2:9).

²⁸³ There is a *distinction* between “*قَامَ*” = “*upped*” = “*got up or rose*” (*in the intransitive sense*, and “*stood*” = “*وقفَ*” = “*وقف*”

²⁸⁴ That is only a few of them or their remembrance is so small and little not worthy of much!

²⁸⁵ The word “*muthabthabeen*” is *objective, masculine, plural noun* with *no English equivalent per se!* It means those that were unable to determine for themselves, they are *made to vacillate and swing from one side to the other!*

²⁸⁶ The word “*اتَّخَذَ*” from “*اقْتَعَلَ*” for “*الاتِّخَاد*” as stated in *سان العرب*; therefore, “*اتَّخَذَ*” is *always taking and presuming some-thing about what was taken!* Thus, it is *not just the mere taking!*

²⁸⁷ The word “*أَوْلَيَاءَ*” could also mean, among them: *protector, friend*.

²⁸⁸ The word “*أَخْلَصُوا*” has *no English corresponding word per se*, as it means: they were *sincere, true or genuine!* Clearly all these *adjectives* do *not have verbs!* And “*أَخْلَصُوا*” requires a *verb* to denote *the idea of these adjectives!*

148. Not loves Allah the loudning/openness²⁸⁹ by the ill of the sayexcept whomever[he] (had been) wronged; and Allah [was] *Sameean* (*Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer*), Omniscent.

مِنْ بِالسُّوءِ الْجَهْرَ اللَّهُ سَمِيعٌ لَا
سَيِّعًا اللَّهُ وَكَانَ ظُلْمًا مَنْ إِلَّا الْقَوْلُ
عَلَيْهَا

149. *En (if)* you ^z disclose/flash a *khayran*^x (*desirables/-worship/ goodness*)^x or you^z conceal it^x or you^z pardon *a'n* (*regarding*) an ill then verily Allah [was] *Afowwan* (*multitudinous Pardoner*) Omnipotent.

تَعْفُواْ أَوْ تُخْفُوهُ أَوْ خَيْرًا تُبَدِّلُواْ إِنْ
قَدِيرًا عَفْوًا كَانَ اللَّهُ فَانَّ سُوءَ عَنْ
هُنَّ

150. Verily who ^r they ^z disbelieve by Allah and His messengers and they^z want to differentiate between Allah and His messengers and they^z say we believe by some and we disbelieve by some and they^z want to *yattakhetho*²⁹⁰ (*they ^z take and make*) between *tha'leka* (*afar-that-it*)^x a path.

وَرَسُلِهِ بِاللَّهِ يَكْفُرُونَ الَّذِينَ إِنْ
الَّهُ بَيْنَ يُفَرِّقُواْ أَنْ وَيُرِيدُونَ
بِعَضُ نُؤْمِنُ وَيَقُولُونَ وَرَسُلِهِ
أَنْ وَيُرِيدُونَ بِعَضٍ وَنَكْفُرُ
سَبِيلًا ذَلِكَ بَيْنَ يَتَخَذُواْ
وَأَعْتَدَنَا حَقًا الْكَفَرُونَ هُمْ أُولَئِكَ
مُهِمَّا عَذَابًا لِلْكَفَرِينَ

151. Those, they (*are*) the disbelievers (*absolute*)-right²⁹¹; and We prepared for the disbelievers a torment humiliative.

وَلَمْ وَرَسُلِهِ بِاللَّهِ إِمَّا مُؤْمِنُواْ وَالَّذِينَ
سَوْفَ أُولَئِكَ مِنْهُمْ أَحَدٌ بَيْنَ يُفَرِّقُواْ
غَفُورًا اللَّهُ وَكَانَ أَجُورُهُمْ يُؤْتَيْهِمْ
رَحِيمًا

152. And who ^r they ^z believed by Allah and His messengers and not differentiated they ^z between an *ahadaen*²⁹² (*a lone/ any-one*) of them those will *you'a'teyhum* (*accord/ give them* [He]) their remunerations and Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).

عَلَيْهِمْ تُنْزَلُ أَنَّ الْكِتَابِ أَهْلٌ يَسْأَلُكُ
مُوسَى سَأَلُواْ فَقَدِ الْسَّمَاءَ مِنْ كِتَابًا
جَهْرَةَ اللَّهُ أَرَنَا فَقَالُواْ ذَلِكَ مِنْ أَكْبَرِ
ثُمَّ بِظُلْمِهِمْ الْصَّعْقَةَ فَأَخْذَتْهُمْ
جَاءَتْهُمْ مَا بَعْدُ مِنْ الْعِجْلِ أَخْذُواْ
وَءَاتَيْنَا ذَلِكَ عَنْ فَعَفْوَنَا الْبَيْتُ
مُبِينًا سُلْطَنًا مُوسَى

153. Ask you^g the book's folks to *tonazzel* ([you^s] *repetitively descend*) on them a book from the Heaven^w; so *qad* (*already and affirmatively*) asked they ^z *Mosa* (*Moses*) bigger than *tha'leka* (*that afar it/ that*); so said they^z: let-[you^s] show us Allah openly/overtly; so took ^w them the thunderbolt^{w293} by their injustice; afterwards *ittakhatho*²⁹⁴ (*they ^z took and presumed*) the calf (*a deity*) from after what came^w (*to*) them the evidences^w; then We pardoned *a'n* (*regarding*) *tha'leka*; and We gave *Mosa* (*Moses*) an authority manifester.

وَقَلَنَا بِمِثْقَلِهِمْ الْطُّورَ فَوَقَهُمْ وَرَفَعْنَا
مُبِينًا سُلْطَنًا مُوسَى

154. And raised We above them the *Ttoora* (*mount in Sinai*) by their *meetha'qe*^x (*ratified-covenant*)^{x295} and said

²⁸⁹ The word “الْجَهْرُ” stands (1) for “openness”= *public or unconcealed state*, or (2) “loudness” (self-explanatory)! I pondered for some time as to *which of these two word to be used*? After considerable evaluation, finally I opted for “open” as more *apt* and its meaning, *includes or implies* loudness as well!

²⁹⁰ The word “إِتَّخَذُ” from “الْإِتَّخَادُ” which is “إِفْتَحُ” for “الْإِتَّخَادُ” as stated in *لسان العرب*; therefore, “إِتَّخَذُ” is *always taking and presuming some-thing* about what was taken! Thus, it is *not just the mere taking!*

²⁹¹ The Arabic text says: “حقاً” not “حق” i.e. the word “حقاً”= absolute objective noun, used for *strengthening*, indicating that such a right, and Allah knows best, is *an emphatic right*. See *أعراب القرآن*, *للمحمود صافي* !!

²⁹² See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ”

²⁹³ That is, and Allah knows best, the “thunderbolt” rendered them *suddenly becoming unconscious or dead*!

²⁹⁴ The word “إِتَّخَذُ” from “الْإِتَّخَادُ”, see footnote 1136 above!

²⁹⁵ The words: “مِيثَاقٌ”=“ratified covenant” and “عَهْدٌ”=covenant.

We for them: let-enter you^z the door (*in a manner*) kowtowing²⁹⁶ and We said for them: let-not transgress you^z in the Sabbath; and We took from them a *meethaqan*^x (*ratified-covenant*)^x *gha'leedhan* (*tough-/solemnly-binding*).

هُمْ وَقَلَّا سُجْدًا أَبْبَابَ أَدْخَلُوا لَهُمْ
مِّنْهُمْ وَأَحَدَنَا الْسَّبْتَ فِي تَعْدُوا لَا
غَلِطًا مِّيشَقًا

155. So by indeed²⁹⁷ their breaking (*of*) their *meethaqan*^x (*ratified-covenant*) and their disbelief by Allah's *Aya'te*^w (*messages/miracles/signs/proofs*) and their killing (*of*) the prophets by other than right and their say our hearts^x (*are*) *gholufon* (*shrouded/wrapped*) rather Allah stamped²⁹⁸ on it^w by their disbelief; so they^z believe not save a: little/few.

وَكُفَّرُهُمْ مِّيشَقَهُمْ نَقْضُهُمْ فِيمَا
بَغَرَّ الْأَئْبِيَاءَ وَقَتْلُهُمُ اللَّهُ بِعَيْنِ
طَبَعَ بَلْ غُلْفٌ قَلْوَبُنَا وَقَوْلُهُمْ حَقٌّ
إِلَّا يُؤْمِنُونَ فَلَا بِكُفُّرِهِمْ عَلَيْهَا اللَّهُ
قَلِيلًا

156. And by their disbelief and their say about *Mariama* (*Mary*) a great calumny.

بَهْتَنَا مَرْيَمَ عَلَى وَقْوْلِهِمْ وَبِكُفْرِهِمْ
عَظِيمًا

157. And their say verily we killed the Messiah *Esa* (*Jesus*), *Mariama's* (*Mary's*) son, Allah's messenger; while not killed him they^z and not crucified him they^z [and] but (*had been*) feigned/simulated for them; and verily who^r they^z differed in him surely (*are*) in a doubt of him not for them by him of a knowledge except *ette'ba'a* (*closely-following of*) the presumption; and not killed him they^z *yaqeenan* (*with absolute certitude*).

ابْنَ عِيسَى الْمَسِيحَ قَاتَلَنَا إِنَّا وَقَوْلِهِمْ
وَمَا قَاتَلُوهُ وَمَا اللَّهُ رَسُولُ مَرْيَمَ
الَّذِينَ وَانَّهُمْ شُبَهُوا وَلَدُنْ
هُمْ مَا مِنْهُ شَكٌ لَّفِي فِيهِ أَخْتَلَفُوا
وَمَا الظَّنُّ اتِّبَاعٌ إِلَّا عِلْمٌ مِّنْ بِهِ
يَقِينًا قَاتَلُوهُ

158. Rather raised [him] Allah to Him; and Allah [was] Mighty *Hakeeman*²⁹⁹ (*infinite hekmah*³⁰⁰ *Possessor*).

عَزِيزًا اللَّهُ وَكَانَ إِلَيْهِ اللَّهُ رَفِعَهُ بَلْ
حَكِيمًا

159. And *en* (*not*) of the book's folks except surely (*to*) assuredly³⁰¹ believe by him before his death; and The *Qeyamatey's*^w (*Judgment's*) Day [*he*] is on them *sha'heedan* (*iterative witnesser/testifier*).

لَيُؤْمِنَنَّ إِلَّا الْكَتَبُ أَهْلُ مِنْ وَانَّ
الْقِيَمَةَ وَيَوْمَ مَوْتِهِمْ قَبْلَ بِهِ
شَهِيدًا عَلَيْهِمْ يَكُونُونَ

160. So by an injustice of whom^r *hado*³⁰² (*they had adopted the Jewish "law"/customs/repented*) We illegitimated on them goodies^w³⁰³ (*which had been*) legitimated^w for them; and by their repelling *a'n* (*regarding*) Allah's path multitudinously.

عَلَيْهِمْ حَرَمَنَا هَادُوا الَّذِينَ مِنْ فَيَظْلِمُ
عَنْ وَصَدَّهُمْ هُمْ أَحْلَتْ طَيَّبَتْ
كَثِيرًا اللَّهُ سَيِّلَ

²⁹⁶ The word “سُجَّدًا” is an *adverbial* form, see *إعراب القرآن، لمحمد صافي* So the need for (“*in a manner*”), as a prefix, because as of yet there is *no* such word as “*kowtowing!*”

²⁹⁷ This “*مَا*” in “*مَا التَّوْكِيدِيَّةَ*” hence: *indeed!* See *الدَّرْ المَصْوُنَ، لَّا اَحْمَدُ الطَّبِيِّ*

²⁹⁸ The expression “*stamped on their hearts*” is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

²⁹⁹ See the *Lexicon* attached to this *Translation* for an exposition on the words “*الْحَكِيمُ*” and “*الْحَكِيمُ*”

³⁰⁰ See the *Lexicon* attached to this *Translation* for “*hekma*”

³⁰¹ The “*الْيَوْمَنَ*” in “*الْيَوْمَنَ*” is a *juratory*-“*الْتَّأْكِيد*” amounting to= “*الْقَسْم*”= “*الْأَلْ*” i.e. *affirmation*, expressed by “*assuredly*”

³⁰² The word “*hadd*” for the singular and “*hado*” for the plural, has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the “*law*” (*religion*) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for “*religion*” *per se*, that is why they say: “*law*,” that is they say the *Mosaic Law*, instead of *Mosaic religion*!

³⁰³ The word “*طَبِيَّاتٍ*” = “*goodies*” = “*goodies*,^w” = a *feminine* gender means any thing *delectable and legitimate!*

161. And their taking the usury^x while *qad* (*already and affirmatively*) (*had been*) forbidden they^z *a'n* (*regarding*) it^x; and their eating the mankind's possessions by the falsehood^x; and We prepared for the disbelievers of them a painful torment.

عَنْهُ هُوَا وَقَدْ أَرَبَوا وَأَخْذَهُمْ
بِالْبَطْلَلِ النَّاسُ أَمْوَالَ وَأَكْلُهُمْ
عَذَابًا مِّنْهُمْ لِلْكُفَّارِينَ وَأَعْتَدْنَا
أَلِيمًا

162. But the *rasekhoona* (*well-grounded*) in the erudition/- knowledge of them and the believers they^z believe by what (*had been*) descended to you^g and what (*had been*) descended of before you^g; and the *muqeemeena* (*sustainers of the prescribed obligations of*) the *Prayer*^w and the *mu'atoona* (*ones that accord/ fulfill*) the *Zakata*^{w304} (*prescribed percentage of personal possessions*)^w and the believers by Allah and The Day The Last those [We] shall accord them a great remuneration.

مِنْهُمْ الْعَلِمُ فِي الرَّسْخُونَ لِكُنْ
إِلَيْكَ أُنْزَلَ بِمَا يُؤْمِنُونَ وَالْمُؤْمِنُونَ
وَالْمُقِيمُونَ قَبْلِكَ مِنْ أُنْزَلَ وَمَا
الرَّكْوَةُ وَالْمُؤْتُونَ الْصَّلَاةُ
الْآخِرُ وَالْيَوْمُ بِاللَّهِ وَالْمُؤْمِنُونَ
عَظِيمًا أَجْرًا سُرُوتِيهِمْ أُنْتِكَ

163. Verily We revealed³⁰⁵ to you^g as We revealed to *Noohen* (*Noah*) and the prophets of after him; and We revealed to *Ebraheema* (*Abraham*) and *Isma'ela* (*Ishmael*) and *Is'haqa* (*Jacob*) and the *Ashbatt'e* (*Jewish tribes*) and *Esa* (*Jesus*) and *Ayyuba* (*Job*), and *Yunusa* (*Jonah*) and *Haroona* (*Aaron*) and *Solaimana* (*Solomon*) and *aa'tayna* (*We accorded/allotted*) *Dawooda* (*David*) a *Zabura* (*Book of wisdoms and no specific rules*).

إِلَيْكَ أَوْحَيْنَا كَمَا إِلَيْكَ أَوْحَيْنَا إِنَّا
وَأَوْحَيْنَا بَعْدِهِ مِنْ وَالنَّبِيِّنَ نُوحَ
وَاسْحَقَ وَاسْمَاعِيلَ إِبْرَاهِيمَ إِلَى
وَأَيُوبَ وَعِيسَى وَالْأَسْبَاطِ وَيَعْقُوبَ
وَهَارُونَ وَسُلَيْمَانَ وَهَرُونَ وَيُونُسَ
زَبُورًا دَارِدًا

164. And messengers *qad* (*already and affirmatively*) narrated We (*about*) them on you^g of before and messengers [We] narrated not (*about*) them on you^g; and Allah spoke to *Mosa* (*Moses*) a *takleeman*³⁰⁶ (*a direct/- absolute speaking*).

مِنْ عَلَيْكَ قَصْصَتِهِمْ قَدْ وَرَسِلَ
عَلَيْكَ نَقْصَصَتِهِمْ لَمْ وَرَسِلَ قَبْلَ
تَكْلِيمًا مُوسَى اللَّهُ وَكَلَمَ

165. Messengers *mubashshereen*³⁰⁷ (*iterative tellers of pleasing tidings*) and warners so that not (*to*) be for the mankind on Allah an argument^w after the messengers; and Allah [was] Mighty *Hakeeman*³⁰⁸ (*infinite hekmah*³⁰⁹ Possessor).

يَكُونُ لِعْلَأَ وَمُنْذِرِينَ مُبَشِّرِينَ رَسِلًا
الرَّسُلُ بَعْدَ حُجَّةَ اللَّهِ عَلَى النَّاسِ
حَكِيمًا عَزِيزًا اللَّهُ وَكَانَ

166. But Allah witnesses/testifies by what [He] descended (*The Qur'an*)^x to you^g; [He] descended it^x by His knowledge and the angels witness/testify (*too*); and sufficed by Allah *Sha'heedan* (*Witnesser/Testifier*).

إِلَيْكَ أُنْزَلَ بِمَا يَشَهِدُ اللَّهُ لِكُنْ
يَشَهُدُونَ وَالْمَلَائِكَةُ يَعْلَمُونَ أُنْزَلَهُ
شَهِيدًا بِاللَّهِ وَكَفَى

167. Verily who^r they^z disbelieved and they^z repelled *a'n* (*regarding*) Allah's path *qad* (*already and affirmatively*) they^z strayed afar stray.

سَبِيلَ عَنْ وَصَدُوا كَفَرُوا الَّذِينَ إِنَّ
بَعِيدًا ضَلَالًا ضَلَّوْا قَدْ اللَّهُ

³⁰⁴ See the Lexicon attached to this Translation for exactly what *az-Zakah* is and its *implications*!

³⁰⁵ The word “أُوحى” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*!). And “الْوَحْيٌ” is *fire or king!* See *اللسان*

³⁰⁶ According to the Arabic tongue: “*كلم تكليما*” means *not figuratively but actually*, that is when the verb is *strengthened*, by the *infinitive noun* or the *verbal noun*, as “*كلم تكليما*” then the *action* stated by the respective verb is *actual*.

³⁰⁷ The word “*mubashshereen*” is *masculine, plural, subjective noun, meaning teller of pleasing tidings, with no English equivalent!*

³⁰⁸ See the Lexicon attached to this Translation for an exposition on the words “*الحكيم*” and “*الحكيما*”

³⁰⁹ See the Lexicon attached to this Translation for “*hekma*”

168. Verily who ^r they ^z disbelieved and <i>dhalamo</i> ³¹⁰ (<i>they^z wronged</i>) ³¹¹ Allah was not to forgive for them and nor to aright-guide them a road/way.	<p>اللهُ يَكُنْ لَمْ وَظَلَمُوا كَفَرُوا الَّذِينَ إِنْ طَرِيقًا لِيَدْبَهُمْ وَلَا لَهُمْ لِيغْفَرُ أَبْدًا فِيهَا حَلَالِينَ جَهَنَّمَ طَرِيقٌ إِلَّا يَسِيرًا اللَّهُ عَلَى ذَلِكَ وَكَانَ</p>
169. Except Hell's ^w road/way immortals they ^z (<i>are</i>) in it ^w forever and <i>tha'leka</i> (<i>afar-that-it</i>) ^x [<i>was</i>] on Allah easy.	
170. O, you the mankind <i>qad</i> (<i>already and affirmatively</i>) came (<i>to</i>) you ^z the messenger by the right from your ⁿ Lord; so let-believe you ^z (<i>it's</i>) <i>khayran</i> (<i>choicer/superior/worthier</i>) for you ^z ; and <i>en(if)</i> you ^z disbelieve then verily for Allah what (<i>are</i>) in the Heavens ^w and the Earth ^w ; and [<i>was</i>] Allah Omniscent <i>Hakeeman</i> ³¹² (<i>infinite hekma</i> ³¹³ <i>Possessor</i>).	<p>الرَّسُولُ حَاءُكُمْ فَذَلِكَ النَّاسُ يَتَأْمِهُ لَكُمْ حَيْرًا فَقَاتُمُوا رِنْكُمْ مِنْ بِالْحَقِّ فِي مَا لَهُ فَإِنَّ تَكْفُرُوا وَإِنَّ الَّهُ وَكَانَ وَالْأَرْضَ السَّمَوَاتِ حَكِيمًا عَلَيْهَا</p>
171. O, you the book's folks: let-not overstep you ^z in your ⁿ religion; and let-not say you ^z on ³¹⁴ Allah except the right; verily only the Messiah <i>Esa</i> (<i>Jesus</i>) <i>Mariama's</i> (<i>Mary</i>)'s son (<i>is</i>) Allah's messenger and His Word ^w cast it ^w [<i>He</i>] to <i>Mariama</i> (<i>Mary</i>) and a <i>Ruhon</i> ³¹⁵ (<i>Jesus/possessor of His Lord's Soul</i>) of Him; so let-believe you ^z by Allah and His messengers; and let-not say you ^z three; let-desist you ^z (<i>it is</i>) <i>khayran</i> (<i>choicer/superior/worthier</i>) for you ^b ; verily only Allah (<i>is</i>) One <i>elalon</i> (<i>deity</i>) <i>Subhan</i> ³¹⁶ (<i>Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of</i>) Him that be for Him a child; for Him what (<i>are</i>) in the Heavens ^w and what (<i>are</i>) in the Earth ^w ; and sufficed by Allah a Custodian.	<p>فِي تَقْلِيلٍ لَا الْكِتَابَ يَتَأْهِلُ إِلَّا اللَّهُ عَلَى تَقْلِيلٍ وَلَا دِينَكُمْ مَرِيمَ بْنَ عَيْسَى الْمَسِيحَ إِنَّمَا الْحَقِّ إِلَى أَقْنَاهَا وَكَلَمَتَهُ اللَّهُ رَسُولُ وَرَسُلُهُ بِاللَّهِ فَقَاتُمُوا مِنْهُ وَرُوحُ مَرِيمَ لَكُمْ حَيْرًا أَتَهُوا ثَلَاثَةٌ تَقْلِيلٍ وَلَا أَنْ سُبْحَنَهُ وَحْدَهُ اللَّهُ أَنَّمَا السَّمَوَاتِ فِي مَا لَهُ وَلَدٌ لَهُ يَكُونُ وَكَلَّا بِاللَّهِ وَكَفَى الْأَرْضُ فِي وَمَا</p>
172. Never <i>yastankefa</i> (<i>disdains/affirms-disdain</i>) the Messiah that [<i>he</i>] be an <i>abdan</i> ³¹⁷ (<i>a slave</i>) for Allah nor the angels the <i>mugarraboon</i> ³¹⁸ (<i>ones-made-nearest to Allah</i>); and whoever <i>yastankefa</i> <i>a'n</i> ³¹⁹ (<i>regarding</i>) His <i>ebada'te</i> ^w (<i>worship/servility-to-Him</i>) ^w and <i>yestak-bero</i> ³²⁰ (<i>[he] affirms</i>	<p>يَكُونُ أَنَّ الْمَسِيحَ يَسْتَكِفُ لَنْ وَمَنْ الْمُقْرَبُونَ الْمَلَكَةُ وَلَا لَهُ عَبْدًا وَيَسْتَكِفُ عِبَادَتَهُ عَنْ يَسْتَكِفُ</p>

³¹⁰ See the Lexicon attached to this Translation for “ظالم” = “**فَاعِلُ الظُّلْمِ**” = “**ظَالِمٌ**” = “**أَظْلَمُ**” = “**wronger!**”

³¹¹ Ibid!

³¹² See the Lexicon attached to this Translation for an exposition on the words “**حَكِيمٌ**” and “**الْحَكِيمٌ**”

³¹³ Ibid!

³¹⁴ That is you attribute to or ascribe to!

³¹⁵ The word “*Rouh*” carries many meanings in The Qur'an! (1) It: “(*is*) of my Lord's command” (*S17:85*); (2) Revelation, (3) Allah's mercy, (4) The Qur'an, (5) Arch Angle Gabriel, (6) as in this *Ayah=Isa*, i.e. Jesus, is by command of Allah: “*be*” and *he became*, i.e. *without the human-mating!* So “Jesus” names are: “*be*,” the word, also “*word*” (of good tidings to Mary that she would have a son), “*المسيح*” = *Christ* all are Isa's names! See **القرطبي** for Jesus' names in The Qur'an: *Isa*, *The Messiah*, *Word*, and *Rouh* also see **اللسان**!

³¹⁶ The word “*subhanabo*” = “**سُبْحَانَهُ**” has no English equivalent! The word is made up of two parts: “*subhan*” and the pronoun “*bo*” = “*Him!*” Wherever the word “*subhan*,” or its *associates/inflections* (such as “**سُبْحَانُ**” or “**سُبْحَانَكَ**”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that *Allah* and *Allah alone can do*, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “*subhan*” = “**سُبْحَانُ**” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!*!

³¹⁷ The word “*abdan*” = “*slave*,” the denotation of this word is *rashly paradoxical* with respect to *Allah* vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

³¹⁸ The word “**المُقْرَبُونَ**” is masculine, plural, objective noun, no English equivalent for it, so translated as “*the ones-made-near!*”

³¹⁹ See the Lexicon attached to this Translation regarding the various meanings of the preposition “**عَنْ**”!

³²⁰ See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word!!

his standing haughtily above submission) then [He] throngs them to Him together.

جَيْعًا إِلَيْهِ فَسِيَخْشُرُهُمْ

173. As-to whom^r they^z believed and they^z worked the righteous-works^w then [He] fulfills³²¹ (for) them their remunerations and [He] augments them from His munificence; and as-to who^r *istankafo* (they^z disdained/ affirmed-disdain) and *istakbaro*³²² (they^z affirmed theirⁿ prideful haughtiness) so [He] torments them a painful torment and not find they^z for them from without/lesser than Allah *a wa'leyan*³²³ (ally/guardian) and nor *nasseeran* (iterative succorer).

وَعَمِلُوا مَا مَنَّوا الَّذِينَ فَأَمَّا
وَيَرِدُهُمْ أَجُورُهُمْ فَيُؤْفَى لَهُمْ الْمُصْلَحَاتِ
أَسْتَكْفُوا الَّذِينَ وَأَمَّا فَضْلِهِ مِنْ
وَلَا أَلِمَّا عَذَابًا فَيُعَذَّبُهُمْ وَأَسْتَكْبِرُوا
وَلَا وَلِيَّ اللَّهُ دُونَ مَنْ لَهُمْ بَخْدُونَ
نَصِيرًا

174. O, you the mankind *qad* (already and affirmatively) came (to) you^b a proof from yourⁿ Lord; and We descended to you^b an illumination manifester.

مَنْ بُرَهَنَ جَاءَكُمْ فَذَلِكَ النَّاسُ يَأْتِيُهُمْ
مُّبِينًا نُورًا إِلَيْكُمْ وَأَنْزَلْنَا إِلَيْكُمْ

175. So as-to who^r they^z believed by Allah and they^z safeguarded by Him, then [He] shall admit them into a mercy^w from Him and a munificence, and [He] aright-guides them a *Sserttan* (single and specific path) straight.

بِاللَّهِ مَا مَنَّوا الَّذِينَ فَأَمَّا
فِي فَسِيَدِ خَلْقِهِمْ بِهِ وَاعْتَصَمُوا
إِلَيْهِ وَهَدَاهُمْ وَفَضَلَ مِنْهُ رَحْمَةً
مُسْتَقِيمًا صِرَاطًا

³²¹ The word “يُوفِي” in “اللِّفَاءُ” = “الْتَّقَامُ” meaning *gathering the last component of any obligation to make it a whole!* Thus, “يُوفِي” means *endeavor and gather the last part of an obligation to fulfill it!*

³²² See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

³²³ The word “وَلِي” could also mean: a friend, a protector!

176. *Yastaftonaka*³²⁴ (they^z seek your^t situationally apt and wise opinion), let-say [you^s] Allah *yousteykum* ([He] issues you^b situationally apt and wise opinion) in the *kalala'tee*³²⁵ (estate of a deceased): *en* (if) an *emro'en*³²⁶ (mature/perfect manliness possessor) perished (and) no children for him and for him a sister, then for her half(of)what[*he*]left (of estate)³²⁷ and he inherits her *en* not be for her children; then *en* both were^y twain-she then for them both two-thirds of what [*he*] left (of estate); and *en* they^z were brothers [men and women] then for the male like a fortune of two females; manifests Allah for you^b that not stray you^z; and Allah by every-thing (is) Omniscient.

فِي بُقْتِيْكُمْ أَلَّهُ فُلْ يَسْتَفْتُونَكَ
وَلَدْ لَهُ لَيْسَ هَلْكَ أَمْرُؤًا إِنَّ الْكَلَّةَ
وَهُوَ تَرَكَ مَا نَصَفَ فَلَهَا أُخْتٌ وَلَهُ
كَاتِنًا فَإِنْ وَلَدْ هَا يَكُنْ لَمْ إِنْ يَرَثُهَا
وَإِنْ تَرَكَ مَا الْثَّنَانَ فَلَهُمَا أَنْتَنَ
مِثْلُ فَلَلَذَّكَرِ وَنَسَاءِ رَجَالًا إِخْوَةَ كَانُوا
أَنْ لَكُمْ أَلَّهُ يُبَيِّنُ الْأَنْتَنَ طِ
عَلِيمٌ شَيْءٌ بِكُلِّ وَاللهُ تَضَلُّوا

³²⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

³²⁵ The Arabic word “*kalalah*”= “كَلَّة” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his heirs are “*kalalah*”= “كَلَّة” (2) any deceased person who has no living biological parents, nor children, his *left property* is “*kalalah*”= “كَلَّة” The “*kalalah*”= “كَلَّة” is by “heir” or “heirs” or the *left*(after death) property. (3) Also, “*kalalah*”= “كَلَّة” is a noun for otherthanfatherand son of the heirs.

³²⁶ See the Lexicon attached to this Translation for the differences between: the man = وَالرَّجُل the human= وَالإِنسَان the person = وَالشَّخْصُ the *mar'o* = المَرْءُ, being the *mature/perfect manliness possessor!* Although in English the word “one” seems to be an acceptable approximation for “المرءُ,” the Lexicon explains why we cannot use this seemingly acceptable way!

³²⁷ The word “الترك” clearly here with respect to “التركة” and not “الهجر” “الترك”